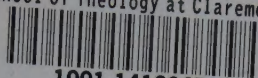


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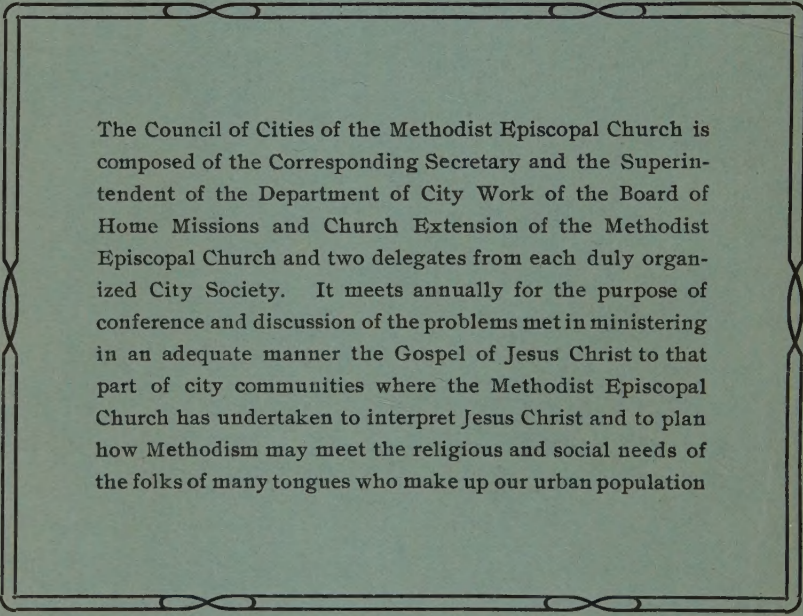
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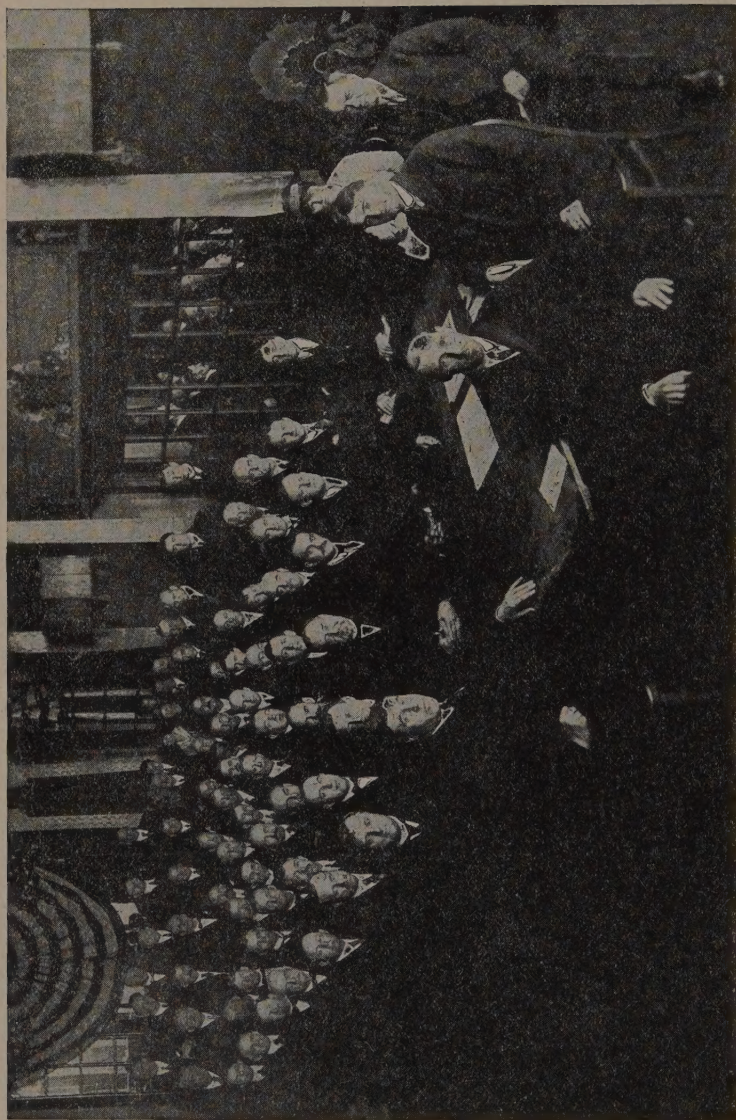
CHICAGO, ILLINOIS

APRIL 20, 21, 22, 1917

THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION
OF THE METHODIST EPISCOPAL CHURCH
1701 ARCH STREET
PHILADELPHIA PENNSYLVANIA



The Council of Cities of the Methodist Episcopal Church is composed of the Corresponding Secretary and the Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and two delegates from each duly organized City Society. It meets annually for the purpose of conference and discussion of the problems met in ministering in an adequate manner the Gospel of Jesus Christ to that part of city communities where the Methodist Episcopal Church has undertaken to interpret Jesus Christ and to plan how Methodism may meet the religious and social needs of the folks of many tongues who make up our urban population



First Annual Meeting Council of the Methodist Episcopal Church, Chicago, Illinois, April 21, 22, 1917

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FIRST ANNUAL MEETING

OF THE

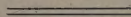
Council of Cities

OF THE

Methodist Episcopal Church

CHICAGO, ILLINOIS

April 20, 21, 1917



DEPARTMENT OF CITY WORK

OF THE

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

OF THE

METHODIST EPISCOPAL CHURCH

PHILADELPHIA, PENNSYLVANIA

SCHOOL OF THEOLOGY AT CLAREMONT California

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A WORD OF GREETING

In accordance with the action of the General Conference of the Methodist Episcopal Church which met at Saratoga May, 1916, a meeting of representatives of the Methodist City Society was called and organized into a Council of Cities of the Methodist Episcopal Church in Chicago, April 19-20, 1916.

The meeting was called by the superintendent of the Department of Cities of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the delegation being the guests of the Chicago Home Missionary and Church Extension Society. Upon organization, Dr. Melvin P. Burns, superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church was elected president, and Dr. George G. Hollingshead, pastor of the St. Paul's Methodist Episcopal Church, Jersey City, was elected secretary.

As will be seen by the printed digest of the addresses given, discussions range from the training of adequate leadership for city work, the problem of finding the man, giving some specialized training, giving others general training, and the specific elements which enter into each kind, to a phase of its practical application in a ministry as broad as the needs of the immigrant community, expressing itself in social, religious and educational agencies, and if possible places of worship approximating those with which the newcomer was familiar in his native land.

The meetings were held at the Hotel Sherman, where on the first evening a reception and banquet was given to those present by the Chicago Methodist Social Union.

Lewis T. M. Slocum, president of the Chicago Methodist Social Union, after a felicitous speech, presented James E. MacMurray, president-elect, and the other officers of the Union and the sixty delegates. Then came the cohort of after-dinner speakers. Dr. John Thompson welcomed "those from the outskirts of civilization to the center of the world's life." "The city is the ganglion of the world's life," said Dr. Daniel L. Marsh, superintendent of the Methodist Episcopal Church Union of Pittsburgh. "The local Methodist Episcopal Church parochially selfish, it is concerned with the ends of the earth, but not with the problems just around the corner."

In his response Dr. W. A. Layton, Superintendent of the Brooklyn and Long Island Church Society, reported that he was "not particularly troubled about the foreign population in our cities. The public schools are helping to make American citizens of these children. If our churches and Sunday Schools will use as great

wisdom we will have no trouble." Dr. Melvin P. Burns, superintendent of the department of city work of the Board of Home Missions, at the end of an impassioned plea, cried out: "If we could get together on a real, sane program God could through us regenerate and reconstruct the cities of the land if we would co-operate with every other Christian force."

In introducing Dr. David D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension, Bishop Thomas Nicholson paid a glowing tribute to the work done by him previous to his election to his present position. After paying tribute to the work done by his predecessor, Dr. Forsyth analyzed the new program of intensive work under the departmental plan. To get down close to the Church and study it in order to help it is the aim of the board. He pleaded for a new type of leadership for non-English-speaking people and ended by saying that our real foreign problem is, "Do we *want* to assimilate the foreigner?" Bishop Nicholson praised the adaptability of Methodism and rejoiced that the Church is awakening to the new conditions. He spoke of the plans for raising \$500,000 for use in Chicago Methodist work and suggested as a proposition for solving the problem a sane, careful approach to the downtown problem, one or two centers like Morgan Memorial in Boston, proper care of the Negro, Swedish, student and transient population. "If every Methodist in Chicago would lay down a tithe of his income we could finance everything we have on hand and have money left," he said. The aim is to secure \$100,000 for an immediate opportunity fund and \$400,000 for additional endowment.

The Relation of the City Society to the Down-town Church and the Suburban Community

BY REV. DANIEL L. MARSH, D.D.

Superintendent Methodist Episcopal Church Union of Pittsburgh,
Pennsylvania.

I had expected Doctor Robinson here to discuss with us the question of organization of City Societies, and deeply regret his absence, for the comparative study of the organization and programs of City Societies, which he would have presented to us, would naturally have been the foundation for what I intended to say. My subject is "The Relation of the City Society to the Downtown Church and the Suburban Community." I am of the opinion that if I were in your place, and any one of you were in mine, that I would be most helped by having you give an epitomized statement of your own City Society's organization, the reason for it, and the relation it bears to the downtown Church and the suburban community. That method, it seems to me, would lead us out best into a discussion of the subject given me. That is just what I am going to do.

Our organized Methodism's name for grappling with the perplexing problems of our modern life is "The Methodist Episcopal Church Union of Pittsburgh." The "Church Union" was founded in 1880, and was incorporated in 1894. Its territory is the whole of Allegheny County. It is the local operating agency of our general Board of Home Missions and Church Extension. The pastor and two lay representatives from each of the one hundred Methodist Episcopal Churches in the county are members of the corporation. The business management is vested in a Board of Directors composed of the Resident Bishop, the District Superintendents, and seventeen laymen elected by the corporation. The executive official is known as the Superintendent.

The headquarters of the Union are in Smithfield Street Methodist Episcopal Church. This is where the Superintendent has his office, where the directors and committees meet, where the books are kept, from whence is issued "The Pittsburgh Methodist," a paper published quarterly in the interest of the work. The superintendent of the Union is also, at present, the pastor of Smithfield Street Church. Thus is demonstrated the Union's interest in this our only downtown church in the old part of Pittsburgh; for it now becomes, as it were, the axle upon which the organized work of the whole county revolves.

The Church Union is organized to carry on work in five different departments of activity.

1. The Department of Local Church Extension and Church Aid. This is the oldest department and has for its task the opening up of new fields; the establishing of new churches; the aiding of paying off debts on old churches; the aiding of weak churches, etc.

There are in Allegheny County forty-three Methodist Episcopal Churches that owe their existence in whole or in part to the Church Union—no mean record for thirty-seven years of existence. Saying nothing at all about the moral and religious worth of these churches to the communities in which they stand, they represent a property value of more than \$1,140,000. During the last year alone, fourteen churches were the recipients of the Union's bounty.

2. The Missionary and Evangelistic Department. The Union goes down into those sections of the city where humanity reeks and rots, where men and women are packed together like sardines in a box, where the unceasing pinch of poverty is felt, where vice and degradation are smiled upon as amiable necessities, where the religious indifference and the financial inability of the relatively few Protestants and the antagonism of the "leaders" of the non-Protestants make impossible the existence of a self-supporting evangelistic church—into such congested centers the Church Union goes with its message of hope and life and salvation. For example: There is such a section on the North Side where six or eight thousand people live, fifty per cent. of whom are foreign; where there are twenty-five saloons, two wholesale liquor stores, and the breeding-place of vice for the whole North Side. The only "uplift" agency in that section is Robinson Street Mission, which is owned and supported by the Methodist Episcopal Church Union. The Jerry McAuley Mission in New York, where Sam Hadley was converted, and the Pacific Garden Mission in Chicago, where Billy Sunday was converted, have been well advertised. But just as great work is being done by the Robinson Street Mission. Go into one of its services. Who is that woman so interested in the comfort of others? She used to be the keeper of a brothel down here; now she and her whole family are devout Christians. Who is that man who just gave that ringing testimony? He used to be a notorious character who tried to murder a brother man once. Who is that clean-cut, energetic young man throwing himself with abandon into the work of the Lord here? His father used to keep the saloon on the corner right across the street. And so the story might go on. But go to another church. It is Sunday morning; a large, self-respecting congregation is present. Who is that courteous, fine-looking usher? He is a business man, who, when he was at the bottom of sin, was converted in Robinson Street Mission. But Robinson Street Mission is only one of the institutions of the Church Union.

Another is Trinity Temple. It has had an interesting history, standing in the one spot while the character of the community has changed many times, until now it is 83 per cent. foreign. It is an industrial section. Though 19,000 people reside in the "Strip," Trinity Temple is the only neighborhood house ministering to their complex needs. We made a survey of the "Strip" during the year. Speaking of drinking places, R. Earl Boyd, our Resident Director, says: "Seventy-eight licensed saloons and wholesale houses ply

their anti-social trade in the district. Ten chartered clubs are scattered through the section and eight drug stores notoriously selling liquor without prescription bring the total to ninety-six drinking places in the three-fifths of a square mile area. Added to this are some ten or fifteen 'fly-by-night' speak-easies and about a dozen 'white line' and 'dope' joints, where alcohol and drugs are obtained." The many pool rooms have long been recognized as the hold outs of thugs, petty criminals and loafers. There are also several dance halls and five moving picture shows. The housing conditions beggar description. Yet in spite of all these things and the large foreign element in the population, Trinity Temple is touching more lives today than ever before in its history. This is true because it is both a social and religious center. It is both a church and a social settlement.

Then there is Grace Chapel, in which is carried on a work for the colored people of the Soho District; Warren Church, at Center and Watt Streets, is also owned by the Church Union, a valuable property, in which meets and works a large and self-supporting congregation of Colored people. There are fifty-five thousand Polish people in Greater Pittsburgh, and the only Protestant work carried on distinctively for them is by The Methodist Episcopal Church Union of Pittsburgh. It owns a fine property on the South Side, where John Bloom and his assistants conduct work for the Polish people. Mr. Bloom is a well-trained man of the true missionary spirit, capable of speaking in a half dozen different languages. Two new Polish Missions have been started by the Church Union just recently—one in the West End and one in the Lawrenceville District.

We conduct, also, two Italian Missions—one of them meeting in the Smithfield Street Church, and the other in the Oakmont Church; each one shepherded by an Italian pastor.

The Methodist Episcopal Church Union is not yet reaching out very far from Pittsburgh in its missionary work, for the simple reason that it was not until the autumn of 1916 that its legal territory became the whole of Allegheny County. But already it has come to the rescue of the Swedish Church in Braddock, taking over the property and putting it in good shape. Previously it had saved the Swedish Church in Pittsburgh.

The workers of the Church Union conduct evangelistic meetings in shops, factories, streets and parks.

The Methodist Episcopal Church Union is touching fourteen different nationalities in its work.

3. The Department of Relief and Correction. This department administers the giving of food to the hungry, clothes to the naked, fuel to the cold, medical attention to the sick—always after the most careful investigation, however, so as not to pauperize by undue kindness. The Church Union is, indeed, the clearing-house for Allegheny County Methodism's charity work. It also seeks to

correct conditions. To this end it makes surveys of the different sections where it carries on work. Its workers become organizers of the scattered forces in the district to fight the saloon and kindred places of vice. Its religious and social centers act as checks on those who are interested in non-observance of City ordinances passed to safe-guard public health and morals.

4. The Department of Social Service. Certain features of social service work are carried on in all of the missions, and religious centers of the Church Union, such as boys' and girls' clubs, reading rooms, domestic science classes, manual training, gymnasium, play room, story hour, library, sewing classes, boy scouts, dressmaking, basketry, theatricals, mothers' clubs, clean and moral moving pictures, second hand store, child welfare station, including city milk depot, etc., as well as social work outside.

And then it has two institutions that are peculiarly social. One is the Day Nursery and Temporary Home, on Sheffield Street, N. S., where half a hundred little children are mothered and cared for in the name of Christ. The heirs of R. B. Ward are planning to give the elegant Ward homestead on Grant Boulevard to the Church Union as a Ward Memorial Home for Children. Five acres of ground, a gymnasium and infirmary, gardens, etc., make it a beautiful memorial to Mr. Ward. It is worth \$125,000.

The other purely social institution of the Church Union is the Epworth Fresh Air Home, on the Butler Short Line, eighteen miles from the heart of the city. A large part of the cost of maintaining it is borne by the Epworth Leagues, especially of the Allegheny and Pittsburgh Districts. Every summer between seven hundred and one thousand children and mothers and babies, who would not otherwise have a vacation, are taken from the grassless, treeless grime of the seething city streets to experience the wild joy of living on this farm.

5. "Connectional Life and Federation" Department. One of the disciplinary duties of the Church Union is to "devise plans for promoting the connectional life of Methodism, and co-operation and federation with other denominations." Our answer has been made. We are federating with other denominations (and to all that implies we are trying to be true), through the Council of Churches of Christ. We are members of it. As regards the strengthening of the denominational life of the city, I do not know how you men have viewed it, but the one thing that has more nearly broken my heart than anything else has been to discover so much parochial selfishness among our churches. We boast of being a connectional church. We are not as much so as we think we are. I know of some churches that are as unselfish as the Christ they worship. But other churches that I have known were satisfied with the activities of their own local parish and with something going on over in China, India, or Africa. They had not the remotest idea of the modern missionary strategy that demands that the denomination

shall view the problems presented by the city as a whole and move to their solution as a whole. We are working on this thing, and that is why we have asked for the widening of our boundaries, thus making the strongest churches unite with the weakest and the weakest with the strongest in a common cause, moving towards the solution of the problem as a whole. There are two things that we are doing to develop that spirit of unity—to develop the connectional life of the denomination. One is the getting together. We have had four meetings of the corporation a year, all held in the day time. At our last meeting we amended our bylaws so that there shall be one annual meeting in the day time and three at night for general inspirational and informational purposes. We had a banquet down there which was the largest religious stunt of the kind ever pulled off in Pittsburgh. Eleven hundred and eight sat down at the tables and we turned some away.

Now the other thing we are doing has to do with the Smithfield Street Church. An office is an office. A church is an institution. For the three years that I was Superintendent of our Church Union, before this year (I am in my fourth year), I constantly felt that somehow or other, we are not tying ourselves up with something that was permanent. Pittsburgh has one church in the old downtown part of the city. It is the Smithfield Street Church. It is the Mother Church of Methodism in that part of the country. Our other downtown churches in the old part of the city have moved out. There was a growing sentiment that Smithfield Street Church also should disappear. Some people possessed of the very best judgment were swept into that idea. Smithfield Street Church was going down; no question about it. They were offered \$500,000 for the corner where the church stands. But we felt that Methodism must not dispose of its church in the old downtown part of Pittsburgh. Bishop Franklin Hamilton came into the thing with fine enthusiasm. I, as Superintendent of the Church Union, was made pastor of the church. It is my privilege to direct its policies and to do all the Sunday evening preaching. I have an excellent associate pastor who does the morning preaching while I am out on the field presenting our cause. The congregation has voted unanimously to authorize the Board to go ahead and put up a sixteen story building on that corner, where we will have certain floors yielding revenue, where we will have other floors for church work, social work, and so on, and a great auditorium. But we shall not build until the panic of prosperity, caused by the War, has passed. The plan is working out well. The evening congregations are filling the church. There has not been a single Sunday since Conference that someone has not united with the church. Smithfield does not in any sense of the word lose its identity as a church. Not remotely so. It is a church just as much as it ever was. But it becomes the headquarters of the organized Methodist work of the city. It becomes, as it were, the axle on which the whole work of the Church Union is revolving. Our office is there, our bookkeeper is there, clerk, stenographer, associate pastor, the church secretary.

The District Superintendent—Administration Co-Extensive with the City and its Suburbs

BY REV. O. W. AUMAN, D.D.

Superintendent Denver District, Colorado Conference, Denver, Colo.

I understand that in Methodism we have a number of different kinds of city Conference Districts. Some cities have the District cornering into the city with a large number of rural charges. Other Districts comprise city churches entirely but not all of the churches of the city in the one District. The District which I represent is such a one as is described in the subject, The District Superintendent—Administration Co-Extensive with the City and Its Suburbs. I have had sufficient experience in this type of district to cause me to believe in this co-extension of the Conference District and the city for a number of very important reasons.

I wish first to consider the co-extensive District with the city and its suburbs from the viewpoint of the administrator. If the District Superintendent's District is divided between rural and city work there must be, of necessity, a divided thought in the mind of the administrator, there must be a division of method, a division of program, a division of policy.

In the second place, there is the viewpoint of the individual church. The suburban church that may be attached to the rural District is deprived of some of the very best things that might come to it in the way of helpfulness if it were attached to the city District. Its people are connected to the city in all other forms of life. They look for their entertainment and recreation largely in the city. Therefore, if the suburban church belongs to the District that is part or largely rural it is separate from the Methodism of the city.

Second, considering it from the viewpoint of the Church. The problem church if it feels itself to be a part of the city-wide Methodism will rely for inspiration and strength and help much more than if it were a part of a divided Methodism. The same is true with the Mission Church. If the city is a district thoroughly consolidated, the help and the workers from the churches of the entire city can be concentrated upon the help of the Mission Church.

The objection is sometimes made to the District being co-extensive with the city limits on the ground of support. I understand that that has been the motive in former Methodist times—one that ought no longer to be considered at all. We are not thinking about the support of men either as District Superintendents or preachers primarily, but the effectiveness and efficiency of the work.

If you are taking a city with about eight or ten churches, which is not especially large to be a special city district, then you would probably have to have a few outside churches, but you ought not even with a small town, divide it by a district line through the middle of the town. It ought to be the main district and add a few suburban churches, but if you have a city with thirty churches, or more,

they ought to be able to produce the superintendent's salary. Dr. St. Clair Neal has stated that they have had in Baltimore the best co-operation on the part of the District Superintendents, but you must remember that co-operation and advice is not the thing we are after, we want administrative effectiveness. You have to place it so that one man is held responsible for the advance of Methodism in that city. If you have two or three District Superintendents centering into that city you have commission government.

Let us look at this question from the point of the foreign-speaking church. From the viewpoint of the foreign-speaking church it is better to have only one District Superintendent over the churches. We have that illustration in our own District in Denver, if you will permit an illustration from home. The Italian Church has always been a part of the Denver District and the Italian Mission has prospered under the direction of the District Superintendent, now our efficient secretary of the Home Board, Dr. D. D. Forsyth. Now Dr. Forsyth was able to bring the whole of Methodism of Denver to apply on the solution of the Italian problem. On the other hand, we have a Swedish church belonging to an Annual Conference somewhere else, a Negro church belonging to the District of which Lincoln, Nebraska, is the center. Now while there is scarcely a Methodist family in Denver but that knows all about the Italian Mission, knows where it is, the pastor's name, his household, etc., yet I doubt if there are two or three families that could tell the name of any of the pastors of the other foreign-speaking churches, because the District Superintendent has no authority or leadership.

We are discussing the single administration of the city district relative to the foreign-speaking church. If the court would rule out this phase of the subject as evidence, we would still insist that it has illustrative value. That is if it is a good thing to have a single administration with your foreign-speaking church, it is a good thing with the English Church.

My third viewpoint is the viewpoint of the city and its needs. I believe that Methodism presided over by a single administration can be more effective than a Methodism presided over even by a City Missionary Society with special district superintendents administration. In the first place the problem where we shall build, how we shall build, which is worked at, I understand, by the city societies in a very efficient way, I believe with a District Superintendent administration it would be better worked out than if the city society had to work through the city program with four or five districts. We need to have a program for fifty years to come that needs to include a central church. What that central church shall become to the city's Methodism in the next fifty years, in bringing the concentrated, united effort of the city's Methodist to the problems of the city. I believe it can be better done. When we have the calling in the city of one District administrator for any particular purpose, when there is an organization or a drive for any purpose, it is very

much easier for a single district administrator to get effective service out of our Methodists than for two or three to co-ordinate. You have simply a question of generalship. The same is also true in moral and civic reform. I believe that the Methodism of any city can be made a greater power in the moral and civic reform of any city under one administrator than under two or more. I am thoroughly convinced of this after being the pastor under that kind of administration for six years and now after a District experience of more than a year.

Spiritual Values of Social, Institutional, and Industrial Efforts

BY REV. E. J. HELMS, D.D. PASTOR CHURCH OF ALL NATIONS,
BOSTON, MASSACHUSETTS.

The Morgan Memorial Institutional Church, or Industrial Church, or Children's Church, or Church of All Nations stands for four different things.

I. Children's Work

The most important thing is our large children's work. We have above fifteen hundred different children of twenty-five different nationalities enrolled in this enterprise. Not all of them are directly related to the religious work. That is, many come in to the day nursery and to the kindergarten, to the music school and to the industrial school, that would not come to our religious meetings. Nevertheless, these agencies, we believe, are sufficiently worthy to warrant the Methodist Episcopal Church in reaching out in the way of kindergarten, nursery and music school to uplift the childhood that we are reaching.

We have perhaps one thousand different children that come directly under our religious teaching, but there will be at least five hundred or more who never come into the religious services connected with the Morgan Memorial. We believe that when we take hold of the little babies of the community, that have no shelter, whose mothers have to go out to work leaving them upon the filthy city streets, and take them up in our arms and bless them as Jesus blessed the babies in Galilee, we have rendered a good service for the Methodist Episcopal Church, although their parents may be Greek Catholic, Roman Catholic, Jews, or of any other religious cult.

These Greek and Roman Catholic and Jewish mothers kiss the hand of the matron of the day nursery when they deposit the nickel for the care and keep of their children and we know that both mothers and children are going to have a different conception of Christianity than that they brought to this country with them when some, by religious persecution, were driven out of the motherland in the name of the Father, Son and Holy Ghost.

Even if some features have no direct religious teaching we say that this children's work at Morgan Memorial is one that is well worthwhile. All of our schools open with prayer. We have a Children's Church for these children whose parents will not come to the church, but allow their children to come. We have three or four hundred children who come Sunday night to the moving pictures, which are of a religious and ethical character. We feel that while we are not making a great many Methodists, we are helping to do something that the Methodist Church ought to do and wants to do. There has come such a change into our community by these

efforts that this past year we have received into the Morgan Memorial Church over one hundred different children as members.

II. Industrial Work

Our industrial work is unique. It was established to administer to the very destitute people of our community. When Daniel L. Marsh was a student in Boston, and helped in our mission, he remembers that our neighborhood was given to vice and crime. The neighborhood has completely changed. There are no more houses of vice left.

For ten years our fight was with vice. Now that we have eliminated that element from the district, we are doing constructive work. Only the very poorest of people would move into this community when vice was dominant. Our problem became one of ministering to the poverty of the district. The poor people in their hour of financial need followed their children to our halls to see if we could not help them to get the rent paid, necessary medicine, clothing or fuel. We made an appeal to the people of Greater Boston to send us their old clothes, their old shoes, and other things that were needed, and we opened up the vestry of the old church and said to the people "Come in and help yourselves."

They came and brought their relatives. Their behavior was simply awful. They acted like some folks around a bargain counter. The missionary in charge said it was a disgrace in the House of God and she wanted to know how we could prevent it. The reform commenced when we began to charge a small price for the things. A few weeks later the missionary came to me with a stocking filled. She untied it and poured the contents out on my table. I said in astonishment, "Where did you get it?" for it was filled with pennies, nickels and dimes. She replied, "From the sale of old clothes. Now what shall we do with the money?" These things just sold were unrepaired and dirty so the minister said to the missionary, "You call in the poor people from the district and let them repair these things and clean them up." She did, and the vestry was filled with a lot of women who put them in good condition.

That work, begun ten years ago, has been growing and developing year after year, until this past year, 1916, we have repaired more than 100,000 garments, 50,000 pairs of shoes, and about 500,000 pieces of furniture. We have given work to more than three thousand people, most of them heads of families, in the workshops of the institution. We have paid them in wages \$54,000 in money, which we have received from the sale of repaired articles.

From a material point of view it is not insignificant but is well worth while. I think the Methodist Episcopal Church ought to feel glad that it has reached out a hand of helpfulness in that way, irrespective of the religious affiliations of people that come to us. Ever since we began this work, there has not been a week gone by but what some of these desperately poor folks who have come to

us in the hour of their great emergency, have tarried at our altars to confess their sins and have found their way to God. That is the best part of it. It is our joy to stand before one hundred to two hundred and fifty people, men and women, every morning at eight o'clock and preach to them. And they are the poorest and neediest people in Boston, assembled there with the laudable purpose of getting some work to do. Of course, it is also a joy to us to give them a boost in their effort to help themselves.

Another thing, all of the various helpers, foremen, etc., that I have in this department, are chosen first of all because they are Christians, and second because they are able to do the job. While the poor person who works in our place may be Greek Catholic, Roman Catholic or Jew, he is finding a sympathetic person working by his side, directing his efforts, influencing him to come to the meetings that are to follow at night and leading him in the right direction. You can see there are good reasons for the spiritual results that are constantly flowing from this enterprise. We are looking for spiritual results. We are organized for that very purpose. We do not simply lend a hand to fellows who are down and out, we also give them something better than they are looking for. Morgan Memorial has won the approval of God and his people by these methods. Two buildings costing \$200,000 have been erected and placed in the hands of Methodist directors and trustees to carry on this work.

III. Rescue Work

A great many people forget our other work in their admiration of our Rescue Mission. We like our prevention work best. Nevertheless, so long as wicked men are keeping the cities as they are, we have got to have rescue work. John Wesley believed in it. His sons ought to believe in it and see that it is carried on wisely. Our Rescue Mission has been established in a fine new building this past year, costing \$100,000. It is unique in that we not only have a minister who is working there, but we have several very important helpers to assist him. We have a social secretary, a person who was a bartender in Boston two years ago. He is a gem. We have also a physician, a graduate of a Methodist Episcopal College, his father a minister in the Detroit Conference. He gives a careful examination to everyone of our guests who are kept over night in our place. We also have our industrial director, who sees to it that a man is given an industrial opportunity the next morning after he has been forward for prayers. This is to help the man to become self-respecting. We have still another helper, our vocational secretary, who is really a psychologist. He is able to supply the Binet tests that ascertain whether the wheels in a man's head are going around all right. Upon everyone of our guests we focus the skillful attention of these five experts.

The man who comes to this institution cannot get a lodging if he has got a nickel. He has got to go to a nickel hotel elsewhere

if he is as flush as that. If he is penniless we take him in. Then we bring to bear upon him all these agencies. Do you know the ordinary rescue missionary is right glad if he can save one to five per cent. of those that pass through his hands. We can lay our hands on twenty per cent. of those who have passed through. They have been restored to their homes, many of them have gotten good situations on the outside and are doing simply fine.

IV. The Church of All Nations

The other thing for which Morgan Memorial is standing is The Church of All Nations. I hesitate to speak about it, because I am talking toward the future, rather than in the past; telling you things that perhaps are to happen rather than things that have happened. Nevertheless, it is true that in our present membership, about two-thirds are of foreign birth or foreign parentage.

Our church membership is small. It is only a little over four hundred. I was asked recently, "What have you got to show for twenty-two years of work?" I said "I haven't got very much." "What is your membership?" I was asked. I replied, "A little over four hundred." "Now, doesn't that seem very small?" Yes, it does when we come to think of the thousands that have passed through and gone on to swell other church memberships in the suburbs. Other churches in that community have sold out and moved away. More people live in the community than ever. I am glad, though small, our church has survived, for it has cleaned up the neighborhood, and still has the courage to face the oncoming thousands. We have been able to grow a little year after year until we have now four hundred members of many races. I feel we can prophesy safely that as soon as we get a churchly church built, such as is needed by this polyglot community (and we are going to have it by the help of the Board of Home Missions and Church Extension of the Methodist Episcopal Church), we shall begin to increase our membership more rapidly. We shall establish at the center a service not only in English, but we will put in service in Italian, Greek, Assyrian, Syriam and those other nationalities that prevail in our community.

All this we propose to carry on under one roof. I know some of you feel a little shaky about such a method and I have felt that way, too. I believe, my brethren, and I wish someone would invent another word for it, that there is too much "snobbishness" in the church. When we find snobbish people who will not give cordial welcome in a church to a person of foreign birth or parentage, we find something contrary to the Gospel of the Son of God. In this center or church we will bring to the people the Gospel in the language in which they can understand it, and we will more readily assimilate them and bring them in the right relations to the Christian Church by mingling them together. I know the objections that are surging through your mind in regard to this, but I believe that

if we make this democratic appeal to the Christian membership of our churches we will find that the church will respond to it. I believe there are a good many others like Mr. R. E. Diffendorfer, who will be glad to leave a fine, beautiful church and go down as he does to centers like Washington Square, New York, and help a Methodist minister who is struggling to establish a Christian community. I believe the snobbishness is not more with our people than it is with our ministers. I think if the minister dared to stand up to his convictions, dared to maintain the standard of Jesus Christ, the people would rally to that democratic standard. I hope that the time is not far distant when there will be tried out, not only in Boston but in a dozen cities, a church that will seek to minister to every nationality under Heaven.

Training of Adequate Leadership for City Work

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I do very earnestly believe that the question of leadership is our worst pressing question today. There is no part of the church work in which the matter of leadership is not a pressing problem. At one of the Ohio Conferences last fall, Bishop W. F. Anderson was telling of a conversation with the head of one of our large automobile manufacturing concerns. This man asked him: "Bishop, as between capital and man, how would rate the relative importance of these factors?" The Bishop replied, "I really don't know, but in the back of my mind I was going to say 'Fifty-fifty.'" "Well," said the man, "I think we have got that figured down very carefully now and we have come to the conclusion that it is 90% man and 10% capital."

I used that illustration in speaking to a group of young men which Vice-President Schoyer of the Pennsylvania System teaches down at St. James Methodist Episcopal Church, Chicago. I asked him what he thought about it, and he replied that he would make it 95%. I want to say to you, brethren, that with every appreciation of all our new improvements and methods, our plans for organization and re-organization, our educational plans, the money we raise, city missionary work, and everything else, I believe that our problem is 90% man. We are facing that problem very seriously today. Have we not seen that with every step forward that we take, with every large vision that comes to us, with every plan that we formulate, we are making a greater demand upon the man who is to carry it all out? I think of it with almost every gathering like this into which I come, that when we come to the test, the key man is the Secretary of the Board of Home Missions and Church Extension, and not the secretary in charge of the city work, or any other man in that office, or the Board in control of it; the key man is the fellow to whom we go back, and whom we ask to put it over.

It would be a very interesting thing to run right through this company; to go to the pastor first of all and say, "Now here is your work and your church, what do you need most?" I think he would say, "Oh, if I had two or three big laymen with vision, we could make this church alive;" or, "If I had a corps of trained men and women in my Sunday School, teachers, real leaders, men and women, what incalculable things could I do for this church!" Go to the District Superintendent. I talked with one of the District Superintendents who is responsible for work in the city. He said to me, "Oh, if here in the city of Chicago we could put our hands on a score of young men now to fill certain places, we could make things over." Go to the Annual Conference, talk with the Bishops; they will say the same thing. Go to some sections of the church, and the preachers will say, "If we had an Episcopal leader in this area

who knew what the Church stood for and what ought to be done." in some sections of the country, they will say, "If we had a man editing our paper, who would give real leadership to our church." And they will say that with reference to every job that needs to be filled, not excluding the theological professor. You know how it is with the District Superintendent. We know today that there is room for only one kind of District Superintendent in our church, and that is one with a vision of what the Church means and with capacity to put things over. We face the same problem all along the line.

Look now at the elements which enter into the problem of the efficient leader. I have not tried to analyze the qualities which you look for in a man, but I simply want to point out that there are three aspects in which this question might be considered. *First*, the man himself, his native ability and individual character; *second*, general training, general culture, including the training which fits him for the general work of the ministry; *third*, special training such as that for city work. Now which is the biggest of those elements? The first one emphasizing the need of training, the crucial matter after all is the man, those native qualities which no education can give, although it may develop them.

I do not see, therefore, how we can go ahead with this question of adequately trained men without facing the question of the man himself and how we can get him. What is your experience with our city churches? Are our city churches supplying young men for the ministry today? How many of you in your individual city have in a given group of churches more than three young men now looking toward the ministry?

Investigation made in the Methodist Episcopal Church, South, a little while ago, showed that 98% of the young men going into the ministry came from Christian homes, and that next to the Christian home they gained their inspiration through their pastor. The influence of the Christian home and the Christian pastor is at the bottom of this situation.

I do not disparage the work of the Christian college. I will give one illustration to show what it can do. A certain college was noted for the men it sent into the ministry. It had at one time twenty-six men in one Methodist Theological Seminary. That was done largely to the policy of two of its presidents. They kept their eyes open for choice young men. They used their opportunity as they met those young men, or else brought them into the office for that purpose. They put the question of the Christian ministry to those men. They did not tell those young men to go into the ministry; we have no right to do this, but they set forth the claims of that ministry and gave God a chance to speak through them to those young men. In a few years another president came into the college who believed that the right attitude was to let young men find their

own way. The number of candidates dropped at once. That president is changing his policy now.

I want to suggest two things for your consideration here. One is that where God does his work in this world, he is working through men. When he calls men into the Christian life, trains them for Christian service, asks them for their money, sends them out to work, God speaks through men to get his will known to men. What business have we to expect that in this one matter of calling men into the ministry, he is going to do without our help? And yet that has been the underlying conception with lots of men on this subject.

This other thing for your consideration. Can we settle this question of getting right men for the ministry unless we all bend to the task? Have we the right to put it on one man or a few men to win the men that ought to be won? Must we not work all along the line? Is there anything better that the District Superintendent can do when he visits a charge than once in a while to ask the question of the pastor, "Has this church any young men looking toward the ministry or any young men to whom this matter should be presented?" Is there any bigger question for our colleges? Is there any bigger thing for missionaries, or Bishops than to turn occasionally to these personal matters? One of the things that I appreciate is what Bishop Vincent did for me as he did for others. I remember how he asked me as a student to come to see him, not that he had anything special to tell me, but just to put his hand on my shoulder at a time when it was worth something to me to have that done.

The man in charge of a big Chicago newspaper or a great bank will go out and talk with the president of Northwestern University and ask him for some of his picked men. The Y. M. C. A. keeps its eyes open for the best men in college. Our Board of Foreign Missions more and more is picking young men. It is time we did the same thing for the ministry of the Christian Church in this land. The best material to be had is none too good.

I attended a session of an Annual Conference recently, by no means one of the least Methodist conferences. The Board of Examiners in that conference made a report. The men who made it had the courage to set some things before the conference just as they were.

He said: "Out of a total of seventeen men examined for admission on trial not one college or seminary graduate, native of this State, was before us. If the rule of the Conference as to age and the rule of the Discipline as to educational preparation were adhered to, we should have presented only six out of twenty-five applicants last year, and only six men out of seventeen last year. Both years men are asking for admission who have not completed the common English branches of grammar, arithmetic, and geography. Men recently admitted and now in the course of study are failing after a second year's study and as many as five or six hours

reviews with the examiners. In one instance, after a second failure of this kind, in an effort to give the brother a passing grade, the examiner gave the applicant a list of questions and asked him to answer them with the open book before him. One brother has been in the third year's studies for nine years, and does no longer appear for examinations."

The most serious element in this situation is not the apparent indifference of such Conferences to the training of their men; it is the character of the men whom they are willing to receive. They are receiving untrained men, thirty to forty years of age and even older, prevented from further study in the schools by families as well as by their age, and not even able to carry on successfully the Conference Course. The prime fault lies right here: for the most important work that God can give men to do we are taking the men who drift our way instead of going out and picking them. One other item is necessary to show you the seriousness of this situation. Here in Illinois the Conference Minutes indicate nearly two hundred charges that are left "to be supplied." In other words, low as are our standards for the admission of men to Conference, there are hundreds of churches that are supplied by men who cannot reach even these modest qualifications that will admit them to the conference.

You ask how the salary problem is related to this question? I was at a certain conference a few months ago where the reports that came in were simply splendid; there were advances along all lines, with a fine spirit of courage and aggression. I talked with the District Superintendents and I discovered that that Conference was systematically caring for the adequate support of its ministers and it was getting strong men to enter. Ultimately does not the salary question hang together with two or three other things? I will not discuss them all, but one of them is certainly this: The question of the relation between the different branches of the Christian Church. Now the men in the city perhaps do not feel that so much as the men who have to do with the country, and the status there has several different aspects. It means the impossibility (I use that word with definite knowledge of what I am saying), the impossibility in certain churches of an adequate support because of the way in which we are planting churches. We have got to face the situation as men who believe that the Kingdom of God is bigger than Methodism or any other agent which is serving that Kingdom. I do not know how that is going to be settled, but here is a thing that is happening constantly. We send a man to a country charge on a salary of \$800. We cannot command a very good man for that and so the church goes down. Then we take a man unmarried and put him there at \$600. As the church gets weaker, we put in a supply and so we have a continuous descending spiral. The weak man leaves still a weaker church. There are places where, if you can put in the right man, he will lift the thing right up; but let me say that a good man

who will lift the thing up is not the only solution to the problem. We have no right to break the hearts of men by sending them to places where we have no business to send them.

I was going to make two suggestions with reference to something that needs to be done in settlement of this question. I believe we ought to get a group of half a dozen men together, representing our Board of Home Missions and Church Extension, Board of Foreign Missions, our Board of Education, colleges, etc., who would start investigations that would give us facts with reference to the situation. I cannot specify now the facts which cover the whole situation. That ought to be preparatory to a meeting of a selected group of men, possibly twenty-five men who should represent not merely these interests, but the pastor, District Superintendent, Epworth League, The Sunday School, who should study carefully this proposition on the basis of the data that has been gathered and consider some plans that might be carried out. We have been putting a lot of time on the question of education. We have got to put more time on the question of getting our men.

Turning now to the matter of preparation, I have suggested that there should be general training for the ministry, and special training, as for particular lines of city work. This question of special training is to be considered here later, and I will not discuss this. I wish simply to suggest that the large proportion of men whom we need in the city must be men fitted by general training for general work. We need a few men prepared for special tasks: men for work in a given language, for special lines of social work, rescue mission work, religious education, and the like. But most of the men in our cities, though working in this special field, must be all-around men. Strong men, well trained—how deeply we need them for every place in our work in the city, from the humblest pastor to the resident bishop in charge. Under this general training I include, of course, not simply the college work but that of the theological school.

I want to call your attention now to a few points in this training that need special emphasis today. The first is the grasp upon Christian truth and the Christian message. The preaching work, I might say the teaching work, of the ministry is not receiving the emphasis that it should today. In the multiplicity of organizations that must be run, of meetings that must be conducted, of reports that must be prepared for superintendents and secretaries and Bishops, there is danger that we may miss the main thing. Christianity has a message that men need, a message that must command conscience, that must guide society, that must give to life a meaning, that must show men to the place of help and power. The biggest work of the minister is to give that message.

First of all, it is the old, old message of a man's individual relation to God, the forgiveness of his sins and the help to lead his life. That old message still has the central place, but we cannot put it in

the old hackneyed forms that pass by men without getting into the mind or gripping the conscience. The man that would give that message must do more than merely repeat phrases that he has learned. He must have gotten that truth for himself, with a grip on its meaning, so that he can drive it home in fresh form and with compelling power. I heard Sherwood Eddy speak the other night about the work in the concentration camps in England. After the hour's song, there in the great Y. M. C. A. "hut," he had the chance to talk to those men. Pious phrases or a formal sermon would have sent those hundreds of soldier boys through the doors in a minute, but what a chance it was for the man who knew how to give a message to those men that were going to the trenches on the morrow!

Then there is the interpretation of Christian truth in its ethical implication and application in a big way, in a searching way. We must reach the man who gets happy in class meeting and then goes out to practice his business with no relation to the Ten Commandments. No man can do that work who simply read books and repeated them. I am not concerned about the promotion of special doctrines, but I am concerned that the ministry of the Methodist Episcopal Church shall be a ministry of preachers, of prophets, and not a ministry of parrots; and unless we can teach young men to think and grasp the truth and to preach it, we shall not have done what we want to do. In our cities today, there are all manner of aggressive movements standing for things that are dangerous in thought and damnable in practice. Take such a contemptible production as the film *Intolerance*; the subtle message of that film, disparaging high ideals, attacking the best forms of charity and social service, opposing moral reforms, is seen by millions of people today. And what of those aggressive movements that are leading people astray or disturbing the life and work of our churches with all manner of ill-balanced and one-sided doctrinal systems? One of these movements is just now engaged, with the aid of an immense fund, in the effort to introduce representatives of its special propaganda into the force of workers of one of our large societies. No man is sufficient for these things who can simply stand up and repeat the phrases which he has heard in the past. He must be able to think and discern. He must know the principles that underlie Christianity and he must see their meaning for all these questions. It was that work of the thinker and teacher that Paul did for his age, and it was the biggest service that he rendered.

A second field in which we must demand a careful training of our leaders today is that of religious education. With all our development of the Sunday School we have only begun to appreciate this matter. There are still some who speak as though education meant a depreciation of the work of the Spirit of God. It is not a matter of education or the Holy Spirit. The question is, "What is the best instrument with which God's Spirit can work?" Truth through personality was Phillips Brooks' definition of preaching.

And that is a good definition of teaching. The truth of God working through a consecrated man or woman is God's best instrument for giving life to men. That is the church's most fruitful field for recruits, as we have learned. But it is more: that is the way, and the only way, in which we are going to make the better church of tomorrow. Not wars and not laws, but what we put into our children of today by education is going to make the world of tomorrow. And the church's work of education goes beyond the children and beyond the Sunday School. It includes the pulpit, it must use the printed page. And the men who are to lead must be trained in the rich store of principles and methods that belong to this great and varied work.

The third element in the training of these city leaders is a knowledge of the social and economic life of the city and the underlying principles of social service. I am not referring to expert scientific knowledge, though the prospective city leader ought to give special attention to economics and history and social science when in college. Nor do I mean that he is to study in the seminary every possible field of social service that he may know at once just what to do in every situation. He can never learn that. What he must learn is this. He must know the world in which he lives, a very different world from the individualistic world of our fathers. The Christian Church has a message of truth and a life of service. But to bring either of these effectively, you must know your world.

Right here the question comes up again of the training for special fields. I may differ from some of you here, but I believe that the most important thing is not to know in advance all about a special field, but to know the underlying principles of community service and its method. I mean by these principles those Christian ideals that, once clearly grasped, will shape all the work of the church whether in city or country or foreign field. Let me sum it up in a word; the idea of the unity of all life and the sanctity of it all; the thought of the church as the servant of men, not as the one served; the interest of the church in all the life of the community; the emphasis of the church upon the moral and spiritual; its willingness to do any task that men need done until such time as it can call forth other agencies and inspire men to do this work through them. Joined to this is the realization that the church must know its community in order to serve its community. The trained man who has gotten this point of view will get his special knowledge when he comes to his field. Fundamentally his task is the same in the country as in the city. The trained man is the man who is able to apply the principles and the method to the different situations.

What are the schools that shall do this and how shall it be done? The thorough general training of the college and seminary come first. Their biggest service will be not to give the man a lot of technical knowledge and detailed information about methods. They must train the mind so that he can think. They must train the man so

that he will be the biggest, strongest man that it is possible for him to be. They must give him a clear grasp of what Christianity is as a faith and a life. They must give him the point of view of which I have just spoken. They must give him the modern method of church work in practical illustration.

What of the vast number of our men who will not get this full training of college and seminary? Many of these we shall be using in our city work, as we are using them today. There are two tasks that lie before us here. We must greatly strengthen the work done in our Conference Course of Study. It must be made a real course of study, as training that will make men think and prepare them to lead. That is the work in which the Commission on Courses of Study is now engaged. Over against that we have the opinion expressed by one persistent and prominent critic of this work who declared: "These preachers cannot think. They can memorize, that is all." If that were true, we should have to stop talking about training leaders.

I believe we must take in hand a second task, that of providing a strong institution in which to give at least a partial training to the men that cannot take a college and seminary course. Last year three thousand young men took the examinations in the Course of Study in our English-speaking Conferences. Probably not more than a fourth of these had college and seminary training. Many of these are advanced in years or for other reasons cannot get the full training of the schools. Not a few are going to a school where they are getting a theology that does not represent our Church, and are imbibing a spirit that tends to make them centers of disturbance and division. We ought to plant here in down-town Chicago, in this center of Methodist territory, an institution for the training of Christian workers to which we could send such young men, if only for a year or two. That institution should be joined to a great and aggressive central church plant, such as some of us are looking forward to in Chicago. Such a plant in such a city would give the richest possible opportunities for practical training in evangelistic work, street preaching, church methods of every kind, community survey and community service, religious education and the rest. Chicago Methodism would have to get behind that church and general Methodism behind that school.

One thing more. If we are going to settle this question we have got to take a Church-wide, a Kingdom-wide view. The Bishop who is thinking only of his own area, the District Superintendent who cares only to supply his churches for this year with some kind of pastors, the Conference that is indifferent to the preparation of the young men in their studies—these are all false to their highest duty in the Church and the Kingdom. Only the earnest and united effort year after year in enlisting men and in training men will give us that leadership with which the Church can face its tasks in this most trying and most glorious age since the Church began.

How to Reach the Foreigner

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Religious conditions in the immigrant section of New York City may be viewed from either one of two angles. From the standpoint of a runaway Protestant Church that has retreated pell-mell from the downtown sections of the city, one views a calamity. From the point of view of a vast unchurched non-Protestant and largely anti-Christian population offering boundless opportunities for Americanization and evangelization, one views an unparalleled missionary opportunity. Into the lower East Side there has come since the early eighties a population increase of two hundred thousand souls; and during that period over one hundred Protestant organizations have moved out.

New York is but the biggest illustration of what all our large centers of population are experiencing. The downtown section of Philadelphia had one hundred and eleven active Protestant churches in 1880. To-day, despite an increased population, that part of Philadelphia has but forty-six.

What human causes account for the existence of the churches that still remain in these downtown areas? In what do they differ from the defeated and defunct church? How is it that churches practically dead twenty-five years ago have sprung to new life amid these immigrant conditions until as in at least one instance they have to-day the largest membership of any churches of their denomination in the country?

These churches that have stood their ground have fulfilled three main conditions:

(1) They have practiced a ministry as broad as the needs of their immigrant community; (2) they have had trained, broad-visioned leadership; and (3) they have received their support in practically every instance from outside their immediate immigrant constituency.

I. The Practice of a Ministry as Broad as the Needs of the Immigrant Community

(a) *Physical Equipment.* The physical needs of the immigrant are many. An adequate gymnasium, shower baths, a hospitable summer camp are all of great value in congested tenement sections. A suitable church building is needed. Immediately west of the Church of All Nations of New York City, which is at 9 Second Avenue, is old St. Patricks Cathedral. It is a noble, beautiful, prayer-inducing place of worship. At certain times it is thronged with Sicilians. Contrast it with the tawdry mission halls where most Protestant immigrant adherents gather. These lack dignity and spiritual uplift. They are also, perforce, utilized for many secular and social purposes, contrary to European usage. The Russian and

the Pole, accustomed to stately cathedrals with their impressive ritual, feel this sharp contrast. In fact, in general the immigrant accustomed to much more beautiful church buildings than the American is compelled to worship in a type of hall with which the average American would not identify himself.

(b) *Social Agencies.* The immigrant almost invariably lives in the tenement section of the city. He is a poor man and when he comes to the great centers he has to go where the rents are cheapest. The tenement was not designed to minister to social needs. Often the grown daughter must receive her callers in the kitchen. Every room in the apartment is frequently used at night as a bedroom. The church should provide rooms for social gatherings, and opportunities for social expression. It should be an offset to the social dangers of the public dance hall.

(c) *Educational Agencies.* Since much of the immigration of recent years is illiterate, night schools are agencies of real value. Among some types the forum is one of the best correctives of crude political and social ideas and ideals.

(d) *Religious Agencies.* The most direct route to good citizenship is conversion. The Gospel is needed to change the heart, and to abolish superstition, and it must be preached according to Paul's injunction "in a known tongue."

II. A Trained, Broad-Visioned Leadership

The difficulty of the solution of the immigrant problem has been increased by the frequent drafting for this work of old men whose years made them unequal to the task. This procedure has been an injustice both to the man and the church. Trained men are needed to handle the immigrant problem, men who can climb stairs, men who can intelligently discuss social problems, conduct debates, a forum, etc. The East Side of New York City is in a very true sense the city's intellectual center. Here all social problems are threshed out on the street corners. An untrained man who essays to conduct a forum is soon made to appear ridiculous and it is unfortunate for a pastor to enter a debate and be thoroughly whipped by an anarchist or other extreme radical.

Although there are three million Poles in the United States, but a handful of workers are being prepared to minister to them. The same condition is true of the Russians. The times demand a forwardlooking policy in training suitable leaders for these immigrant hosts. There should be one standard of training for both American and foreign-speaking workers; both require a thoroughly adequate preparation.

III. Adequate Financial Support

No immigrant center can, at least in the beginning, finance its own problem. Support must be gotten outside of its own membership.

These three principles, I believe, if followed up, will make for a successful work among the foreign people in our cities: a broad, institutional ministry, a leadership that has been trained for the job, and support that in almost every instance must be secured outside the immediate immigrant constituency.

There are also four supplementary principles that it might be well to observe: (1) A clearly recognized motive in your work; (2) know the immigrant; (3) self-respecting methods; (4) the importance of a right point of contact.

(1) *The Motive.* The motive with which we approach the foreigner is vitally important. He is not to be viewed as simply material for building up a church; the church is to be viewed as an agency for serving him. Too often he is simply exploited in the interest of the church. At a recent missionary convention of the twenty questions asked an eminent social leader, every one was from the standpoint of "How can I build up my church?" not one was from the point of view, "How can the church build up the foreigner?"

Christ set before us the true attitude of heart and mind when he seated his followers, took a basin of water and a towel, and washed and wiped their feet. He drew the clear moral that the disciples, the founders of his Church, were in the world as those who served; that it was the *world* that needed serving and saving.

(2) *Know the Immigrant.* Know him historically—his national life and heroes, his racial antipathies. Know him socially—his social customs and racial characteristics. One race will respond to a method that would entirely fail with another nationality. Know him religiously—his religious antipathies.

Why has the Jew, especially the elderly Jew, a profound antipathy to the Christian Church? A study of the persecutions they have suffered from so-called Christians will readily answer the question. Why do so many Slavs on entering the United States enroll themselves with radical groups and express such bitter hostility to the Church? An answer can easily be found if you study the part the Greek Orthodox Church has played in the suppression of free thought and free speech in Russia. It would be a great mistake to confound this hostility to the Church so far as the Russian is concerned as hostility to Christ; nor must it be inferred that it evidences a lack of spirituality in either the Slav or the Jew. On the contrary, these races are bringing to America a rich spiritual heritage. It is a protest against a church that has misrepresented God and his Christ.

(3) *Self-Respecting Methods.* Sometimes immigrant work is promoted by doles of bread, old clothes, etc. I do not mean that we should neglect the poor. A ministry to their needs is our high and holy duty. But when a group of mothers are called together for a weekly prayer meeting and in the center of the circle is heaped up a mass of second-hand garments for which each jumps when the "Amen" is said, the spectacle is not edifying nor is the reputation of the church that dispenses such charity of a nature to attract self-

respecting foreigners. Self-respecting methods of helpfulness are readily suggested by a study of community needs.

(4) *The Importance of a Right Point of Contact.* You cannot do much with people who will not enter your institution. If they come into your building as attendants at clubs or classes, they may then be led by various steps until the spiritual life of the church brings them to a soul surrender to God. Few immigrant people come first for the spiritual benefits that they may receive.

How has the application of the foregoing principles to particular races worked out? The three races constituting the bulk of recent immigration are the Jews, Italians, Russians (Slavs). So numerous are the Jews in Greater New York that fourteen cities the size of Jerusalem might be formed by them. Naples is the only city in Italy with a larger Italian population than New York. The native population of native parentage numbers less than three out of every one hundred of New York's lower East Side population. New York City is the greatest Home Missionary field on earth.

The Jew. Christian work with the adult Jew is not encouraging. Our main efforts might better be devoted to labors among Jewish young people who have not felt the heavy hand of an ill-advised Christianity as their fathers have felt it. With these Jewish young people it is also a question of how far we should go. Their baptism frequently results in their being driven from home and few places can be found for them as safe as the home of their father and mother. Church and settlement work among Jewish young people is rapidly disarming them of that bitter prejudice held by their fathers. If the Jewish young people of to-day are lovingly and wisely dealt with, their children will freely enter our churches to-morrow.

The Italian. One of the most helpful agencies of approach to the Italian is the night school. Practically all are desirous of educating and improving themselves. Music, entertainments, clubs, all are helpful methods to introduce him to that which is his greatest need, a true-hearted spirituality that is freed from superstition and pulsing with aspirations for loyal Christian service. All over America Italians are making an encouraging response to the institutional and evangelistic appeal.

The Russian. We have found the forum the best method of approach to the Russian colony. This method is self-selective. The men who are drawn by lectures on social, historical, scientific and religious themes are the intellectual men of the Russian group. A forum speaker must be careful of his statements, for a discussion always follows the address and keen minds are always found in these audiences.

Russian periodicals published in the United States that are not anti-Christian or extremely radical or both are scarce. We felt it necessary for the spiritual good of our Russian adherents to publish a Russian monthly magazine that was positively Christian in teaching and sane on social questions. This paper satisfies a real need in

the Russian colony. We have found a night school where higher branches are taught to be greatly appreciated by our men. Christian work done among these people is producing an abundant harvest.

Chinese. I mention the Chinese because, although there are but few in America, they are widely scattered so that some representatives of the race are in every city. They are the most misunderstood people in our country. Our own experience with them has been that none excel them as steadfast Christians when once they have made their decision. They are unusually responsive to a kindness and have a long memory for any favor done them. They are generous in the extreme. The glamour that hovers around learning makes students of them all. It is through the night school and Sunday School that they are most easily reached.

If the principles and methods suggested are put in practice, by those whose hearts have been "strangely warmed," the church will discover that it is "*reaching the foreigner.*"

How Can the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church More Effectively Co-operate with the City Societies?

By REV. M. P. BURNS, D.D., Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.

As Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, I have called this first Council of Cities for the purpose of working out a program into which we can sympathetically and enthusiastically enter and proceed with harmony and assurance. I assume the responsibility of this office with humility of heart, yet with the consciousness of the direction of Him who said, "If any man lack wisdom, let him ask of me and I will give freely."

I count myself fortunate to be privileged to associate with such a splendid group of Christian workers as are here gathered. We should, with the help of God, render such service as to be a great moral and spiritual power in the cities of this country. He who spoke as none other said: "I have come that ye might have life, and that more abundantly." It is our delightful privilege to carry this abundant life to the vast multitudes who are perishing for the lack of moral and spiritual wisdom. Some of our leaders say we are failing to reach the down-town and congested portions of our great cities. That statement cannot be successfully contradicted. I have a conviction that if we are failing, it is because the Church of Jesus Christ is unwilling to make the sacrifice without which it is impossible to bring moral and spiritual deliverance to the cities of America. I raise the question whether either the ministers or the members of our churches are willing to render the sacrificial service essential for this task.

The policy of the Church, of all denominations, is not properly geared up to work out any large program of city conquest. If it should happen that a keen, vigorous, devoted minister is appointed to a down-town struggling church, where the officary has practically decided to close the door, and this minister should throw himself into the work and make a success of it, some official board in a beautiful suburban community would discover him and immediately extend to him an invitation. They would press upon him the argument that the decaying down-town church is not worthy of his splendid talent. His future would be assured if he accepted the invitation to become pastor of their church, which in a few years will be one of the greatest and strongest churches in the denomination. The minister accepts. And who can criticize him for so doing? The down-town church is defeated and goes into decay

and death. I am not complaining, I am simply stating that the policy of the Church, in this particular at least, is at fault.

When the Board of Foreign Missions is making an appeal for the mission field, they impress upon them the argument that it is an opportunity to make a sacrifice, and thereby have a part in changing the moral atmosphere of an empire such as China or Japan. Men accept that argument and lay their lives on the altar of the Kingdom for such service. I think the same course should be pursued by the Board of Home Missions and Church Extension. The work of redeeming the city cannot be done in one year.

Witness the great Broadway Methodist Episcopal Church for Bohemians in Cleveland, of which Dr. Elmer E. Pearce is pastor. Mr. W. O. Stafford, a layman, has put in forty-two years of sacrificial service, giving his ability, talent and best life to that great cause. Today there are 1,500 Bohemians in the Sunday School, and a thousand families in contact with that great institution. I consider it one of the great centers of the Methodist Episcopal Church.

Consider Morgan Memorial Methodist Episcopal Church of Boston. This institution has taken twenty or twenty-four years of the life of one of the best men in the Methodist Episcopal Church. He prayed his way through all the difficulties. He was willing to sacrifice for the upbuilding of God's cause in that city. I was present on a certain Sunday and preached to his people. His chorister came to me after the service and said: "I have been here twenty-two years working with this man. In the early days, when the strife was on and we had no support and were facing starvation, I would go into the office of Dr. E. J. Helms late at night, perhaps twelve o'clock, or one o'clock, or possibly two o'clock, or even three o'clock in the morning and find him prostrate before God pouring out his soul in prayer that he would bless that institution, and make it a success."

Let me speak of the Church of All Nations in New York City, that church from which Dr. John R. Henry delivers his message. I visited that institution and went into the different departments, the Chinese, the Japanese, Hadley Mission and the large Assembly Room. I found in the Sunday School, in the different departments, about fifty Japanese, fifty Chinese, one hundred and fifty in the great Bible Class in Hadley Hall, one hundred and twenty-five in a Russian preaching service, and in the main assembly room, six hundred in a polyglot religious gathering. The workers were all busy, interested and consecrated to the cause.

Our accepted business for a generation and more has been to capture the great Western plains and the Rocky Mountain slopes. Into these sections we have poured our money and talent, without pausing long enough to discover the great city problem on our hands. Dr. D. D. Forsyth has already told you that this was a paying investment and that we are getting out of this territory more money for the Board of Home Missions and Church Extension of the Metho-

dist Episcopal Church than we are pouring in, to say nothing of what they are giving to all the other benevolences of the church. But the time has come when we must catch the vision of the city and its great need. This problem is the greatest problem that confronts the civilization of the twentieth century. If American Christian civilization fails to conquer the cities, it will fail to conquer the Nation. We do not propose to lay down any definite solution which we would consider adequate and final at this time. The facts and information that we have would not make an absolutely perfect program. We believe, however, that God is wonderfully awakening the church to a keen sense of responsibility along the line of the moral and spiritual redemption of the cities of America, and in spite of all adverse conditions, if we accept Christ as our leader, and put our best blood and life and sacrifice into the city work, the problems can be solved.

We have met together to study the great problems of city regeneration connected with the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church and to form a comprehensive program and work it out during the coming years. My outline deals with down-town churches. I take it for granted that the District Superintendents and the Bishops will care for the suburbs. To go into the suburbs and purchase lots and build churches, and get ready for the coming tide of people is one of the greatest works confronting the church. To fail here would mean to fail in the down-town problem and thus a failure all along the line. It is tremendously important that the Methodist Episcopal Church capture the suburbs.

Our subject is, "How Can the Department of City Work of the Board of Home Missions and Church Extension Most Successfully Co-operate With the City Societies?" It shall be the object of the Department of City Work persistently and consistently to render help in every possible way to the various city societies and as well, to cities where there are no societies organized.

1. Establish a working plan of co-operation between the City Societies and the Department of City Work of the Board of Home Missions and Church Extension.

2. Bring into sympathetic and co-operative relation all of the officers and leading laymen of the City Societies.

3. Seek to consolidate the churches in order to make them strong enough to bear the burden of the current expenses and sustain the spirit of aggressive and enthusiastic work.

4. Down-town churches should not be sold, except to reinvest for the benefit of the community in which they are situated. It is essentially unfair to the down-town community to take the proceeds of the down-town property to suburban communities.

We cannot quite understand how it can be ethically proper for the trustees of the down-town church to take away the community property, thus disposing of investments and increased increments of

previous generations to which they have contributed nothing, or but little.

5. If City Societies and the Department of City Work through the Opportunity Fund of the Board of Home Missions and Church Extension are to be held responsible for the redemption of the down-town city sections, then ought not these institutions to be consulted in the disposal of this church property? Though the conditions of the down-town community have changed, the moral and spiritual needs of the community remain and churches cannot justly abandon such communities.

6. The Department of City Work proposes further to assist when desired in making surveys of the down-town community, and furnish such facts as will enable the City Societies to rebuild and readjust the down-town churches to the needs of the community.

7. The Department of City Work desires to develop and train pastors and workers for down-town churches and foreign-speaking churches, and thus be in a position to furnish, to advise and sustain leaders for City Societies.

I am entirely of the opinion that the Executive Officer of the City Society and the Department of City Work, together with the Bishops and District Superintendents, should in some way move in harmony in reference to the appointments of men to down-town churches who are assisted by the City Society and the Department of City Work in the way of financial support. As long as our local down-town churches have a lease of life, they have a desire for a certain type of man, and usually, it is for the type who is not best fitted for that kind of work. I mention this because of a suggestion that was dropped during the morning session to the effect that when a down-town church begins to pay a lesser salary, a weaker man is put in as pastor, and proportionally as the salary goes down, a weaker man is appointed. If we could discover some method whereby we could harmonize our efforts and secure men of vision and spiritual power and commanding preaching ability for this class of churches, one of the great difficulties of city church life would be obviated.

I have heard the story from different cities to the effect that a minister had been appointed to a down-town church who was devoted to the cause, and threw himself with great energy into the building up of the institution, and succeeded in a marked fashion. The church in two or three years became a strong center; the people were coming, and the audience packed the house. Just when he had gripped the situation and was becoming a factor in the community, he received an invitation to another church, supposedly of a better grade; was appointed, and the church he left was discouraged and finally went down in ruin. We must systematically and conscientiously preach the doctrine of consecrated and consecutive service if we are ever to redeem the congested portions of our cities.

Let us take up another item. The method of handling appropriations made by the Department of City Work. The legislators of the last General Conference put the many appeals for help in city work in charge of the Department of City Work of the Board of Home Missions and Church Extension. We have heard some

criticisms regarding the appropriations to the cities. First, the appropriations are not large enough, and second, they are made too indefinitely.

It is the idea of the Department to ask each City Society in the country that is receiving help to give a specific and itemized statement of the expenditure of every dollar they administer for city work, and to give the exact place where the money is spent, how it is spent, and the results of the expenditure. In this way we can serve most efficiently. If we as Superintendents of City Societies indicate in a specific way and identify the churches and the work accomplished by those churches, it would appeal more largely to the Board, and we could receive larger sums to administer through our City Society.

The primary reason why I wished to bring up the question of how the money is being spent, and of how much money will be necessary to do the work as it ought to be done, is that the Board can be furnished with all the facts and we can come into our heritage if we had not already come into it.

You cannot intelligently deal with this thing, except as you have a report as a whole as to what the city is doing. I am sure that there are places where there ought to be some heroic work done in the way of these appropriations on the other hand. If we can capture the imagination of the church for these great enterprises, that will be the greatest asset of them all.

8. What can the Department do in making endowments effective in rehabilitation of the abandoned down-town church? In such cases, through the co-operation of the City Department, partial endowments may be supplemented, and the local church encouraged and adapted to the demands of the community.

9. What can the Department of Cities do effectually in bringing the message of the Kingdom to the foreign-speaking peoples in the cities? Broadway Church, Cleveland, Ohio, has developed a fine Christian constituency and citizenship which have made a large percentage of the Bohemian people feel at home in the churches of the city of Cleveland. This church is the great mediator between the races. A similar work is being carried on in the East Side Parish and Washington Square Church, New York City, and Morgan Memorial, Boston.

10. The responsibility of the Department of City Work is to study the methods of these large and successful plans of reaching the foreign-speaking peoples, and convey the plan and method of procedure to other City Societies.

(Dr. Burns closed his discussion by placing special emphasis upon the necessity of a co-operative unity of purpose devising proper methods and relating the whole city movement to the District Superintendents and resident Bishops and the Church at large.—*Editor.*)

The Message and Program of a Local Church in a Cosmopolitan Community

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The plans and methods that will succeed in one community will not necessarily succeed in another community. Every local situation has its own peculiar needs and opportunities. It therefore behooves the Church of Christ to make a most careful and thorough study of every situation, determined to know the needs, and to take account of stock in hand, to see if these needs can be supplied at any cost or sacrifice. The most that we can ever hope to do in acquiring a program for general use, is to compare different situations to ascertain the peculiar problems and the solution of the same, to see if any part of the particular program or message that has proved successful in one or more places might be adapted in working out similar situations. When this is done, then there must be a re-dedication of our lives to Christ, our great Leader, so that we may return to our places of labor, to burn out our very lives for God in ten years, rather than to rust out in fifty years.

The message and program of a local church in a cosmopolitan community naturally divides itself into four important divisions: the message, the program, the local church and the community. All these are very vital subjects and are all interwoven and closely related. Let us begin with the last and proceed to the first.

I. The Cosmopolitan Community or Field of Operation

It becomes necessary for us to note what constitutes a cosmopolitan community. It is a community where different nationalities are represented. For instance, in the city of Cleveland, Ohio, there are over sixty-seven different languages spoken, and in the community where the Broadway Methodist Episcopal Church is located there are at least thirty-seven languages spoken. Surely this is a cosmopolitan community.

These people for whom the church must have, not "either" "or," but *both* a program and a message, are of various types and personalities. One who is not accustomed to thinking seriously with reference to the immigrant and the foreigner, might think that these people are of little consequence, and are unapproachable in matters of citizenship and religion. But this is not the case. Many of these men that we see on the street, and these women with the shawl over their heads, which indicate that they are from other lands, are of the finest type of manhood and womanhood, and the Church of Christ must recognize this, and find the avenue of approach to their lives, for these are among Christ's "other sheep."

The most outstanding religious needs of these people as we get to know them, and to study them, might be summed up as follows:

A knowledge of one's personal relationship to God without priest or pope; a knowledge of the Word of God, and of the revelation to men of His Life in His Word; deep and rich Christian experience; and the experience that comes to one when conscious of such relation.

Of course these needs cannot be met in a day, or in a year. It will require patience, faith, prayer and hard work, but it can be done.

Some of the most important problems of these people of the cosmopolitan community are:

1. *A consciousness of their new environment.* For the first time in their lives, there sweeps over them, as the waves of the mighty ocean sweeps over the bather, a consciousness that they are in a country of liberty and freedom, and they have no conception of its wonderful significance and its eternal meaning. This is one of the big problems.

2. *The problem of the domestic life.* They must be taught that since they live in America, they must live like Americans. In the old country they had very little of the home life, and of the sweetness of it, as we know it in America, and they must be taught the simple lessons of the home.

3. *Their obligations and relationship to others.* As one works among these foreigners, he is soon impressed by the fact that they have been in the habit of living unto themselves. Here is one of the greatest opportunities for a constructive program of social service, the teaching of these people that they are not only to live themselves, but they are to live in relationship with others.

We find that the attitude of these people toward the Bible is first that of reverence. Possibly they have not been permitted to use the Word of God as freely as people in countries like America, but at first they hold a reverence for it, if, later on, being overwhelmed in the American liberty, they do lose regard for it.

They look upon the Church at first in the attitude of reverence and respect, having been taught that in their early childhood in the old country. Many of them think that the Christian life begins and ends in the services and sacraments of the church. Of course here is the Church's opportunity, and the Church has much to assist it if it would begin here. But the difficulty arises in that we wait so long to reach these people, that when we do try we find out that they have lost, in a large degree, their high esteem of the Church, of the Bible, of the sacraments and the services.

Right here one other thing must be said in reference to the membership of our churches. These men and women are found to be doing the world's work of today. Very often those for whom they work are not as Christ-like in their attitude toward these folks as they might be. In this respect the words of Christ must ever

be kept in mind: "Let your light so shine before men, that others seeing your good works, may glorify your Father which is in Heaven."

When these foreigners came to America, it is our opinion that they brought their souls with them, instead of leaving them over there, as one might think by the manner in which they are treated by many of the American people. There is a great deal of romance in taking the Gospel to these people across the seas, and many good men and women, of large means, are willing to contribute to so great a cause, and all of us are conscious of the value and worth of such a work, but we must remember that the redemption of these people in our own land will mean more for the Kingdom of God and for men, than the redemption of these people in their own countries. The Church must wake up to this fact or we will find ourselves in a situation that will be almost impossible of solution.

II. The Local Church

That which comes to our attention first is the building itself. For some years many of our denominations have been deserting the one time prosperous family church, although these churches have usually been in communities where there are hundreds and hundreds more people than there were when they were our flourishing family churches. A halt ought to be called, and wherever it is possible these churches ought to be transformed and equipped, which in most instances can be done, for the type of church that is needed in these cosmopolitan communities.

We do not believe in the mission chapel. That is, we have gone to work and built a little two by four institution, and called it "The Italian Mission," "The Bohemian Mission," "The Jewish Mission." We can never hope to win these people, or to gain their respect, by any such method. They have been accustomed to the finest cathedrals that money can build, and we cannot expect to get them into our little mission chapels and convert them to Christ.

In planning a church building for such a community, or we might add for any community, it is absolutely necessary for us to keep in mind three things—the spiritual needs, the social needs, and the educational and physical needs. In such a work as we are discussing there ought to be clearly defined territorial lines of operation. Much more efficient work can be done, and greater results obtained, where this is strictly adhered to.

Such an institution and church ought to be open seven days in the week. Here should be an opportunity for the development of all the social qualities; for entertainment; for the cultivation of the finer aesthetic tastes, such as music and literature, and a place where the young people get together under proper supervision, and feel safe.

To carry on such work in such a community and among such people, would require a working force of not less than five, and there ought to be seven. They must be men and women of the finest

personalities, with the very best educational equipment, with clear and definite Christian experiences, and with a consuming desire to help bring the Kingdom of God on earth.

It would be well in such a church to have a select governing board, of at least five representative men or women, who would form what we might call the Church Council, to whom all the workers should be responsible for their work.

Naturally, one of the important questions is that of the expense of operation. In an institution such as this, where missionary work is being done, the Church at large should support and contribute to it to the very limit of its ability, for even the salvation of one person, of the type we have in mind, would more than repay for every dollar that was expended.

Added to this there should be local outside assistance. Money ought to be secured from men and women of philanthropic spirit, and there are many who would gladly aid in such a work when carried on properly.

Again, the day has come when in every large city we ought to be looking forward to an Interdenominational Local Missions Fund, where all institutions engaged in work among foreign-speaking people, would be supported from such a fund. This is something new, but it is altogether feasible, and there are men and women who would gladly put their money into such a great interdenominational undertaking as this.

In the consideration of such a church in such a community, it becomes necessary, from the Methodist Episcopal point of view, to consider how the church ought to be rated in the Annual Conference. The Commission on Finance will have to work out a method by which our mission churches can be made an exception. To my mind this is one of the most serious aspects of our problems, and I think if men would stop to consider it for a moment, they would see how serious it really was.

Then, too, some method must be defined by which the church can be reached by the denominations at large, and by which all the appropriations are to be made. It is almost heart-breaking to have constantly coming before the boards of such institutions, that are doing the kind of work of which we are speaking; with our appropriations suddenly being raised, and the institutions unable to meet these appropriations, this matter must be given serious consideration.

Such a local institution ought to be in close relation, and work in the most harmonious fashion, with all other religious, social and philanthropic institutions of the community. The task is so great that no one institution can even attempt to do it all, and the sooner we get together, the better it will be for all concerned.

III. The Program

There must be a well defined, clearly outlined, comprehensive program for the local institution which would incorporate every phase of the work of such a church.

One of our greatest difficulties has been due to not having anything definite in mind. It has been a "hit or miss" method. If we hope to get anywhere, we must have a program that will meet the needs of the community where we are at work. The existing agencies will not meet the pressing needs of our present day cosmopolitan communities. The institutions ministering to these cosmopolitan communities cannot do it on the old church plan. There must be new methods and new agencies, all, of course, shot through with the Spirit of Christ, and the spiritual life. We cannot hope to accomplish very much with Sunday School, preaching service, morning and evening, and prayer meeting through the week, and nothing else.

Where the Church did not run away altogether from these great communities, the little work that has been done has been along narrow, sectarian lines. It is almost tragical when we think of it, to realize that God has fulfilled his promise in giving to us "The heathen for our inheritance," and the Church is unaware of his gift.

This whole problem must be viewed in its true perspective. The important thing is not to make a Methodist, a Congregationalist, a Presbyterian, but to make a Christian and an American citizen.

When we come to consider that a large percentage of our great cities is either foreign, or of foreign-born parentage, and to see what is really being done to lead them to Christ, we are conscious of the fact that very little is actually being done to reach the young and rising generations of these sturdy, potential, foreign-speaking people.

To operate such a program in a cosmopolitan community, it ought to be planned for a term of five years, at least. This is the minimum. It is our honest judgment that a much greater work could be done if it were planned for a period of ten years, and in planning and laying out such a work, there ought to be (1) an honest, intelligent and painstaking survey made; (2) a federated endeavor which ought to be big and comprehensive, bordering almost upon the revolutionary, charged and intercharged with the spirit of enthusiastic, inter-church co-operation; (3) a focusing and concentrating of our resources upon a few great, commanding, outstanding endeavors, rather than a paltry handing out of small sums here and there, accomplishing nothing; (4) and a fervent, sane and sustaining spirit of evangelism, manifesting itself in the daily work of both the staff and the local church membership.

In providing for the physical, social and intellectual needs of a cosmopolitan community, the local church must take into consideration the other organizations that are in operation. There are times when the local church can best serve the community by seeking itself to provide for these needs. There are other times when the church can serve the needs of the community better by co-operation with other agencies already existing in the community for such work, rather than in trying to do the work alone. The

program must be pliable to suit the community needs. For instance, in the community where the Broadway Methodist Episcopal Church is located, it has the wonderful opportunity of supplying all these needs, and it must seek to do it, because in this great throbbing community there is no other social institution at work.

IV. The Message

The church, or the institution that stands for the church, in a great cosmopolitan community, or in any other community, has but one message. It is the message of a loving and redeeming Saviour for lost and dying men. And this is true for all men, from every land and country, and from the islands of the seas. Such a message in a local church, in such a community, occupies by far the first and largest place. Four years of experience has convinced me that the hearts of these people are just as hungry for the Word of God as the hearts of any other people and the presenting of Jesus as a personal Saviour should occupy the supreme place in the message of the local church or institution.

This message may be conveyed to these people in different ways. We have a notion that it can be conveyed to them more acceptably and adequately through the eye, through service, and possibly through music, and yet there will be a large place for the sermon. Especially is this true in the Sunday morning service. Of course, here you can see the back-ground of Catholicism.

In our message to such a people, in such a community, we would not emphasize the spiritual significance of the Gospel, the social significance of the Gospel, nor the intellectual significance of the Gospel, but we would hold before them the perfect man in Christ Jesus. This is the work of any minister in any community. It is our opinion that the Church of God has lost a great deal by over-emphasizing some phase of Christian service, when it is all-important to emphasize the full statute of a man in Christ Jesus.

In stating the message to a cosmopolitan community, there will be a large place for the social teachings of Jesus, as it relates itself to the home, to the community, and to citizenship. And further, there will be a large place for the social teachings of Jesus, as it relates itself to the ultimate world kingdom and universal brotherhood of man, and universal Fatherhood of God.

These people of the cosmopolitan centers of our great cities are ready for this message, and they are ready for it now. Not another day should be lost; indeed, we have waited too long now. We must come up at once and possess the land for Christ. The compelling motive of such a local church or institution in its sacrificing endeavor, adequate for every need, for all peoples, and for all time, must ever be to bring these people into a personal touch and consciousness of the Lord Christ, who died to save men from their sins, and to make them free, for, "If the Son shall make us free, we are free indeed."

With a thorough knowledge of a cosmopolitan community; with a modern, adequately equipped, adaptable and commanding building; with a comprehensive and pliable program; with a burning message from God to man, and with a desire that these people might know Him, more will be done to usher in the glorious day of his coming Kingdom, than all the books ever written, all the conventions ever assembled, and all the speeches ever made.

How to Reach the Unchurched Masses

BY REV. JOHN THOMPSON, D.D.,

Corresponding Secretary Chicago Home Missionary and
Church Extension Society

The wording of my subject may convey a wrong impression. Are there any unchurched masses? We are reaching the city crowds better than we think. When all the facts are analyzed, we are beating the theatres, and the cheap shows and the moving pictures. The theatres spend thousands of dollars in advertising, change their plays every week, change their scenes and program, and so do the moving picture shows. But in the church, we have no change of scene,—the same music, the same preacher, the same surroundings from week to week. We talk of the unchurched masses when we see the crowds in the street and are apt to think that they have not been to church. True, thousands of them did not attend our churches, but they went at 6 o'clock in the morning, then at 7, then at 8, then at 9, and then at 10 to services in the Roman Catholic Church. It may not be to us ideal, but tens of thousands of these people whom we label unchurched have really been to church some time during the early Sabbath morning. Nevertheless, if we are to make a larger appeal to the city crowds and interest them in religion, and attract them Godwards, there are a few things we ought to practice.

1. Make our church life a little brighter. In many churches the atmosphere is a trifle too gloomy. In the church we ought to be radiating happiness and scattering bouquets of joy. More laughter and more sunshine would do us all good. It is said that bees will sometimes fly against a window pane when they see certain flowers on the inside. They know the quality and are attracted by it. A more radiant church life would doubtless have a magnetic effect on tens of thousands of young people whom we touch but slightly now, if we touch them at all.

We must guard against giving the impression that our religion is a fast. The Bible idea of religion is that it is a feast. The Psalms are full of praise, the Epistles vibrate with song. Christ spoke of his peace and his joy, and our God is a God of joy. We are in danger of conveying the impression that in becoming a Christian life's pleasures are circumscribed. We talk too exclusively about giving up, about self-denial. It is like the old-fashioned method of bleeding. The modern method is better—not to bleed a man but to pump blood into him, even if it is only rabbit blood. Christ said, "I am come that you might have life and have it more abundantly."

My own religious life was nearly wrecked when a boy. I was full of pious mischief, and religious pugnacity and sanctified waywardness. They did not understand me, and even when I joined the church they seemed to want a halo to come around my head before they could credit my religious life. The halo is not here yet.

A Christian life means the largest, richest, fullest, strongest,

noblest life possible to man or woman. Fellowship with Christ will result in clearest light in the reason, purest love in the heart, strongest strength in the will, sweetest melodies in the life. Our church life ought to convey this impression. Let your light so shine before men that they may be attracted by the loveliness of your religion and charmed into serving your God.

2. We ought to do more with tracts. Every "ism" that I know of is conducting a vigorous leaflet propaganda. In a city like Chicago countless thousands of leaflets and booklets are sold every week advocating every kind of social and religious vagary. We need such leaflets and tracts as will luminously expound the evangelical message and enlighten the people on the mission and place of the church in human life. I hope the Department of Evangelistic Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church will meet this pressing need.

3. The church must recognize the social instincts of young people and make larger provision for their expression. Following the period of adolescence, the social instincts are exceedingly strong. Young people naturally gravitate into each other's company. This fact has been ignored too long. Pleasure has become commercialized, and places of meeting and cultivating social friendships have been provided by the sordid and mercenary. The influences in these places are not always of the most refining character. The church should furnish large opportunity for young people forming those permanent, lasting friendships which eventuate in the establishment of homes.

Jesus Christ performed his first miracle at a wedding and not at a funeral, and by his presence there forever sanctified those friendships which lead to the creation of family life. Young people will find some place of meeting and unscrupulous men and women will do their best to provide it. But I know no better place for the young man to find the girl who is to be the maker of his home, the sharer of his joys and sorrows; and for the girl to find the lover whose name she is going to bear, on whose arm she is going to lean, in whose heart she is going to trust, for whose sake she is leaving the home of father and mother, than under the shadow of the church. These social instincts must be recognized if we are to capture the young life in the modern city.

4. We must carry our Gospel into the open air. To reach the masses we must go where they are. They crowd the city's streets every night in the week, and especially on the Sabbath. We must take our message into God's out-of-doors where the people are. The Apostles did this and so did the early Methodists. We are not doing it quite enough.

Last summer I preached scores of times in the open air in the city of Chicago. It is always possible to get a large hearing for the message. The audience would run all the way from fifty to five hundred men of all nationalities and types. These men listen well. They are prompt to ask questions, and this fact gives the preacher a

great opportunity. I have never yet had a trifling or silly question asked. The questions invariably indicate some mental difficulties or honest doubts, and often they manifest an earnest desire to know the truth concerning God and his Son, Jesus Christ, and human destiny. Thousands of these people know little of the Gospel as you and I have known it. They have not heard of God as Father, nor of Christ as friend, or brother, or personal Saviour, nor of the Spirit as comforter and guide in the way we have been instructed. We owe it to them to carry our message where they are.

The socialists and other social reformers conduct a vigorous propaganda in the city's streets every possible night the year round. Frequently I have been given a chance to speak from the box after these men are done, and I have endeavored to make my message fit into theirs by expounding Christ's mission and God's purpose in human life. We ought to be in the open air every week with our Christian Gospel.

Much of the open-air work that is being done is of too cheap a kind. Some of our very best preachers and most careful students and choicest singers should be drafted into this service. The work should be thoroughly organized and the right kind of follow-up work planned with suitable workers.

We are told that where they harpoon whales there is a kind of ill-smelling scum gathers on the surface of the water, and then do you know what happens to that scum? Modern science gathers it and perfumes it and makes it into chewing gum and society ladies chew the gum. My working creed is this: If modern science can do this, no matter how low men have fallen, no matter where they have come from, no matter if they be wharf rats along the Chicago River, my Christ and your Christ, if we take him to them, can take hold of these men and renew them and purify and strengthen them and make of them the best type of manhood that the sun shines on. If we are going to bring the unchurched masses in our city to Christ, we have got to take our Gospel to them. Billy Sunday is coming to Chicago and we are going to welcome him, but after Billy Sunday has come and after Billy Sunday has gone, Chicago will be just about the same. Billy Sunday will not reach the type I have in mind, and if the masses are going to be brought to know your Christ and mine, we will have to organize this work and take our Gospel into the fresh air and city streets where the people are in massed thousands.

"O Master, from the mountain side,
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again,

"Till sons of men shall learn thy love
And follow where thy feet have trod;
Till glorious from thy heaven above
Shall come the city of our God."

Minutes of the First Annual Meeting of the Council of Cities of the Methodist Episcopal Church

HOTEL SHERMAN, CHICAGO, ILLINOIS

April 20-21, 1917

Friday, April 20, 1917

Morning Session

The Council of Cities of the Methodist Episcopal Church was called to order by the Superintendent of the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Melvin P. Burns, at 9.00 A. M., April 20, 1917, in the South Room of the Hotel Sherman, Chicago, Illinois. Devotions were conducted by Azariah F. Reimer, of Boston. The Council of Cities of the Methodist Episcopal Church was then organized.

On the motion of John Thompson, Superintendent Melvin P. Burns was elected President.

On motion of George G. Vogel, George G. Hollingshead was chosen as Secretary.

The names of all present were then collected and the roll called, forty being present.

On motion of John Thompson the following committee on resolution was appointed: J. St. Clair Neal, E. E. McCammon and Enoch Perry. ..

On motion the following committee was appointed to draw up a constitution: Daniel L. Marsh, Ray Allen and W. A. Layton.

Millard L. Robinson, the first speaker on the program, could not be present owing to sickness in his family, so the second number was taken up, an address by Daniel L. Marsh, Pittsburgh, on "The Relation of the City Society to Down-town Churches and Suburban Communities." Dr. Marsh was frequently interrupted by questions and many took part in the discussion. Among them were R. E. Diffendorfer, William J. Hart, J. A. Cole and John Thompson. The discussion was closed by an address by Bishop Thomas Nicholson.

The President appointed the following as a committee to condense the morning program into a program for the Department of City Work: Daniel L. Marsh, John Thompson, Edward Hayes and A. F. Reimer.

The following members of the Chicago Home Missionary and Church Extension Society were introduced: George W. Dixon, F. J. Fieldbar, Perley Low.

Mr. Dixon made an address welcoming the Council of Cities to Chicago and invited it to luncheon in the College Inn.

The session adjourned with the benediction by E. E. McCammon.

Afternoon Session at 2 P. M.

The session was called to order at 2 P. M., by President Burns. Devotions were lead by Enoch Perry, of Milwaukee.

The minutes of the morning session were read and approved.

John Thompson presented a Bible to the Council of Cities in behalf of the American Bible Society and moved a very hearty vote of thanks to that Society and its Superintendent, Doctor Kirkbride, who was then introduced.

The first address was by O. W. Auman, Superintendent of Denver District, Colorado Conference, on "The District Superintendent—Administration Co-Extensive with the City and Its Suburbs."

The discussion was participated in by Daniel L. Marsh, John Thompson, Ray Allen, Melvin P. Burns, George G. Vogel, J. St. Clair Neal.

George G. Hollingshead moved that the speaker be allowed to make his speech without interruption and that the discussion be limited to the close of the address.

The motion was amended that the speaker be given five minutes to close the discussion and that the address be limited to twenty minutes.

These amendments were accepted and the motion carried.

Discussion by Albert B. Storms; Salvatore Musso; Bishop Nicholson.

A. B. Storms moved that the matter of Unification of Conference and District Administration be referred to the Committee on Resolutions. After much discussion action was postponed by a motion of George G. Vogel to take up the Order of the Day.

The next address was by E. J. Helms, Pastor of the Church of All Nations, Boston, Massachusetts, on "Spiritual Values of Social, Institutional and Industrial Efforts."

Discussion by Elmer E. Pearce, Maurice E. Levit, John Watchorn, Bishop Nicholson, Albert B. Storms, W. S. Lockard, Azariah F. Reimer.

The next speaker was Rev. John Thompson, Corresponding Secretary Chicago Home Missionary and Church Extension Society, on the subject: "How to Reach the Unchurched Masses in the Big Cities."

On motion of B. F. Crissman, Bishop Nicholson, Melvin P. Burns and the Secretary were ordered to send in behalf of the Council of Cities a telegram to President Wilson, urging him to put National Prohibition in effect as a war measure.

Discussion of Doctor Thompson's paper followed by R. E. Diffendorfer, J. S. Secrest.

On motion a committee was to be appointed to confer with the other denominations on church relations in the city.

Albert B. Storm's motion was taken up and on the motion of A. E. Slothower the following substitute was passed: "That the Committee on Resolutions be asked to frame a resolution to be sent to the Board of Bishops concerning the Unification of Administration in our cities."

Daniel L. Marsh moved that the above resolution be referred to the Council for ratification, which carried.

On motion the meeting adjourned.

Saturday, April 21, 1917

Morning Session

The Council was called to order at 9 A. M.

Devotions were lead by John Watchorn, Corresponding Secretary Philadelphia City Missionary and City Church Extension Society.

Harris Franklin Rall, Professor of Christian Doctrine, Garrett Biblical Institute, lead the discussion on the first subject: "Training of Adequate Leadership for City Work."

On motion of David D. Forsyth, the following committee was appointed to report on a number of papers and report on policy for the Department of City Work: Bishop Nicholson, W. A. Layton, E. J. Helms, Orrin W. Auman. F. W. Mueller was appointed a consulting member.

Melvin P. Burns appointed the following on the Committee for Co-operation with Other Denominations on Church Relations in Cities: R. E. Diffendorfer, David D. Forsyth, John Thompson.

The next address was by Ralph E. Diffendorfer, Educational Secretary of the Mission Boards, on the subject: "What Other Denominations are doing in the Way of Special Training and Their Methods."

Discussion was participated in by George G. Vogel, E. J. Helms, R. K. Boyd, John R. Henry, Thomas Nicholson.

J. St. Clair Neal invited the Council of Cities to Baltimore for the 1918 meeting. John Thompson moved the acceptance of this invitation, which passed.

The benediction was pronounced by B. F. Crissman.

Following adjournment a photograph of the Council of Cities was taken in the Louis XVI room.

Afternoon Session

Melvin P. Burns called the Council to order and the devotions were lead by N. E. W. Gratz, of St. Paul, Minnesota.

The order of the day was an address and discussion lead by John R. Henry, of the Church of All Nations in New York City, on the subject: "How to Reach the Foreigner."

A Bibliography on the Immigrant was given by Ralph E. Diffendorfer.

Ralph Welles Keeler requested the men to turn in written briefs of their speeches.

Enoch Perry read the report of the Committee on Resolutions and on motion the following resolution was adopted.

Resolved, by the Council of Cities, in regular session assembled, that we are deeply impressed by the eminent courtesy and cordiality with which, without exception, its members have been greeted by the Methodism of the City of Chicago, and we, therefore,

Resolved, First, That our hearty thanks are hereby formally tendered to The Methodist Social Union of this city, and George W. Dixon and F. J. Thielbar, whose kindness prepared the luncheon and banquet we were permitted to enjoy.

Resolved, Second, That we are indebted to the Chicago City Missionary and Church Extension Society, which, chiefly through its courteous Executive, the Rev. John Thompson, has provided comfortable accommodations both for entertainment and for a place of meeting for our sessions, and we tender to the Society and to Doctor Thompson our grateful acknowledgments.

Resolved, Third, That we congratulate Doctor David D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension, and Doctor Melvin P. Burns, head of the Department of Cities, for the excellent and pertinent program furnished, and thank the several brethren who have instructed us in their discussions of the assigned topics. We hereby express our belief in the value of this Council as a factor in the better understanding of the problems which confront us, and as a stimulant of enthusiasm and service in the work ahead of us.

Resolved, Fourth, That we highly appreciate the presence with us of Bishop Thomas Nicholson, Resident Bishop of the Chicago Area, whose quick grasp of the questions before us, and participations in the discussions, all too infrequent, make us his debtors. We pray for him and his co-laborers in the great task immediately before him, and in all the work he shall undertake, the constant guidance and help of Almighty God.

Resolved, Fifth, That we have greatly appreciated the honor of representing our various constituencies in this Council, the pleasure of greeting each other as Methodist preachers and laymen with all the old-time cordiality which makes us a class by ourselves among men, and that in parting from one another and turning to every point of the compass on our way home, we will not make use of the sad phrase, even though it be written in the Counsels of God, that from the dearest things one hath must be parting—"Muss Scheiden"—but rather, living and loving, we shall, with a warm handgrasp, say: "Auf wiedersehen," "Till we meet again."

E. E. McCOMMON,
ENOCH PERRY,
J. ST. CLAIR NEAL.

Bishop Thomas Nicholson presented the report of the Committee on Recommendations and Suggestions of Policy for the Department of City Work, the resolutions being unanimously adopted by a rising vote. (See Report, page .)

Enoch Perry presented a second report of the Committee on Resolutions, and on motion the following resolution was adopted:

Your Committee on Resolutions reports that it has handed a verbatim certified copy of the substituted motion of Brother Slothower, which was unanimously adopted by you, to Bishop Thomas Nicholson, to be by him

delivered to the Board of Bishops for their consideration at their next meeting.

J. ST. CLAIR NEAL,
E. E. McCOMMON,
ENOCH PERRY.

CHICAGO, ILLINOIS, April 21, 1917.

DEAR BISHOP NICHOLSON :

The Committee on Resolutions, at the request of the Council of Cities, hereby hand to you the following resolution, adopted by the Council, requesting that you deliver the same to the Board of Bishops, for their consideration at their next meeting.

J. ST. CLAIR NEAL,
E. E. McCOMMON,
ENOCH PERRY.

"Resolved, That the Committee on Resolutions be asked to frame a resolution to be sent to the Board of Bishops concerning the unification of administration in our cities."

Ray Allen presented a verbal report of the Committee to draw up a constitution, reporting progress.

It was moved, seconded and passed that that Committee be continued.

D. Lee Aultman, of Cincinnati, was asked to preside and took the chair.

Melvin P. Burns then presented his paper and lead the discussion on the subject: "How Can the Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church More Effectively Co-operate with the City Societies."

Discussion: E. J. Helms, Ray Allen, J. G. Listerman, Geo. G. Vogel, F. W. Mueller, George G. Hollingshead, J. R. Henry, David D. Forsyth, J. S. Secrest, William J. Hart.

Melvin P. Burns closed the discussion.

The benediction was pronounced by J. S. Secrest.

Evening Session

The evening session was called to order by Melvin P. Burns. Devotions were lead by J. St. Clair Neal.

The order of the day was a paper by Elmer E. Pearce, of Broadway Methodist Episcopal Church, Cleveland, Ohio, on the subject: "The Message and Program of a Local Church in a Cosmopolitan Community," followed by a general discussion which was outlined in a questionnaire, prepared by Dr Pearce.

J. St. Clair Neal moved that a Committee be appointed to consider whether some method cannot be devised by which churches can be given full credit for contributions to mission work in their own cities and the amount of such contributions increased. It was

carried. The chair appointed Ray Allen, J. A. Cole, John Watchorn, as such committee.

On the motion of George G. Hollingshead the following resolution was referred to this Committee.

Resolved, That we endorse the resolution presented to the last General Conference, asking that the amounts contributed by the churches to the City Missionary Societies be published in the General Minutes, and excluded from the amounts used in determining the apportionments, and urge that it be carried into immediate effect.

On the motion of J. A. Cole the Department of City Work of the Board of Home Missions and Church Extension was requested to accept the kind invitation of the Baltimore City Missionary and Church Extension Society, to hold the next meeting of the Council of Cities in Baltimore.

The Council adjourned with a prayer of consecration by J. O. Smith.

GEORGE G. HOLLINGSHEAD, *Secretary*.

Report of Committee on Suggestions and Recommendations of Policy of the Council of Cities of the Methodist Episcopal Church

Adopted at Hotel Sherman, Chicago, Illinois, April 21, 1917

Your Committee appointed to make suggestions and recommendations of policy for the work of the Department of City Work of the Board of Home Missions and Church Extension, after careful consideration, begs leave to report as follows:

First. We are deeply gratified at the fine response to the call of this first meeting of the Council of Cities. That sixty representatives from approximately fifty cities should respond with two days of as earnest discussion as we have had, with practically every man present at every session, shows the increasing interest in the work of the cities. We rejoice in the determination thus evidenced on the part of the Methodist Episcopal Church to adapt itself to the modern demands, and to put forth all its resources to meet the many difficult and complicated problems which center in the moral, social and religious uplift of the modern city. The discussions have been exceedingly valuable, and we express the hope that the Bureau of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church will find some way to give at least the substance of these addresses and discussions to the public.

Second. The Council at this meeting has very properly emphasized the need of a trained leadership. The discussions have clearly brought forth the fact that the greatness of this task demands primarily the selection of men of a high order of ability and of great adaptability, and with the most thorough training in higher institutions of learning. But, in addition to all this, that there is also an imperative need for special training for special tasks. We heartily commend the announced programs of several of our theological schools, in that they have adopted the clinic of the city as a part of their regular curriculum in their department of practical training for modern church workers. The department of training for workers among foreign-born populations, established at Baldwin-Wallace College, is worthy of support and commendation. We have also read with interest the printed announcement of the New England School for the Training of Christian Leaders, recently opened under the auspices of Boston University and the Morgan Memorial Methodist Episcopal Church of Boston. The suggestion of funds to provide scholarships to be administered by the Board of Home Missions and Church Extension, which would enable carefully selected young men to avail themselves of the opportunities afforded by these institutions or to prepare themselves by study and observation in the foreign countries from which immigrants are coming to our shore, is worthy of careful study and hearty support. We also earnestly approve the efforts being made to furnish a bi-lingual ministry among these foreign populations as one of the hopeful ways of increasing the effectiveness of our ministry among the foreign-speaking peoples.

Third. We have been gratified to learn of the efforts in some quarters and particularly among some of the other denominations to furnish a training for lay workers as well as for ministers. The Epworth League Institutes, the Summer Training Conferences, the Summer Schools, and

the Morning Training Schools, which are becoming a part of the Camp Meetings which still survive, are and should increasingly continue to be of great inspirational and educational value. The systematic effort of the Board of Education of the Methodist Episcopal Church to have in each of the colleges every year an evangelistic campaign, which makes special appeal also for trained workers for these fields, is to be commended. In our judgment, however, there is now a great need of some organized bureau of exchange which will put the workers discovered by these methods in touch with the tasks, and advise them as to specific preparation for specific tasks. We rejoice in the fact that the Board of Home Missions and Church Extension is taking up this movement, and commend it to the joint attention of the Board of Home Missions and Church Extension and the Board of Education as a subject worthy of their careful consideration.

Fourth. It seems to us imperative that there should be at least respectable beginnings of endowments for our great down-town enterprises. We have long since recognized the need of endowments for our institutions of high learning, for hospitals and other institutions of this sort. The changing character of our constituencies, the increasing expense of maintaining plants in the center of our cities where property is expensive and the cost of maintenance high, and the nature and character of the work itself all indicate the impossibility of maintaining the work from the resources of the congregation itself, however liberal in proportion to means that congregation may be. If we are to secure permanency there must be permanent funds. The connectional spirit of our Methodism should help us to large success in the team work necessary for an effective prosecution of such enterprises.

We have been greatly impressed with the vision and foresight of the Board of Home Missions and Church Extension in the setting apart of an Opportunity Fund, from which special grants can be made to enterprises of moment, with a view to making at least a beginning of something commanding and permanent. We are greatly encouraged by the information that if the campaign now planned as the result of the first effort is carried to successful issue, the seventy thousand dollars set aside by the Board of Home Missions and Church Extension at its last meeting for this purpose will bring into the treasury of our city societies or our city mission plants approximately a million dollars. This ought to encourage the Board to make larger provision for this opportunity fund, and it should also be a suggestion to the city societies as to a method which they may find worthy of adoption in their local work.

Fifth. The vigorous attempt of the Board of Home Missions and Church Extension, as reorganized at the last General Conference, to departmentalize its work and to meet in modern fashion the increasingly difficult problems of the new generation, commands our admiration. We urge upon all our people a larger liberality toward this Board, and express the hope that our pastors will do their utmost not only to raise its collections in full, but, wherever possible, to exceed the apportionments.

Sixth. In view of the approaching Centenary of our Mission Boards, the celebration of which has been authorized by our General Conference, we suggest, for the consideration of the Board of Home Missions and Church Extension, the possible wisdom of adopting some such plan of co-operation with the local city societies and commanding projects in individual conferences, as has been brought out by the Board of Education in co-operation with individual colleges. Might it not be possible greatly to increase the sum total of assistance given to our nation-wide work by allowing a fair proportion of gifts to be contributed for specific projects approved by the central board within a conference, or a general percentage of the increase of collections to go to some project approved

by the conference and the Board of Home Missions and Church Extension? The plan of co-operation in work, such as the Jubilee Campaign Committee of the Board of Education has had between the colleges and the Board is, in our judgment, worthy of adaptation and use by the Board of Home Missions and Church Extension.

Seventh. We express the judgment that our Methodist forces in every city should heartily co-operate with the plans of comity and co-operation projected by the federation of churches. Through such organizations it is possible to preserve perfect loyalty to our denominational work and yet to prevent undue waste by the multiplication of agencies and the unnecessary division and waste of Christian forces.

THOMAS NICHOLSON,
E. J. HELMS,
ORRIN W. AUMAN,
W. A. LAYTON,
F. W. MUELLER.
Committee.

Roll of those Present at the Council of Cities, Chicago, Illinois, April 20-21, 1917

- ALLEN, RAY, Superintendent Rochester District, Genesee Conference, and Methodist Episcopal Union of Rochester, New York.
- AULTMAN, D. LEE, The Methodist Union of Cincinnati, Pastor York Street Methodist Episcopal Church, Cincinnati, Ohio.
- AUMAN, ORRIN W., Superintendent Denver District, Colorado Conference, and Denver Church Extension Society of the Methodist Episcopal Church, Denver, Colorado.
- BEAUCHAMP, J. G., Corresponding Secretary of City Mission and Church Extension Society of the Wilmington Conference, Delaware.
- BECK, FRANK O., Pastor Trinity Methodist Episcopal Church, Chicago, Illinois.
- BOEYE, J. F., Superintendent Lincoln District, Nebraska Conference, Methodist City Union of Lincoln, Nebraska, and Vicinity.
- BOYD, R. K., Evangelization Union of Jersey City, Hoboken and Bayonne.
- BRIDGHAM, E. C., Superintendent City Missionary Society, Worcester, Massachusetts.
- BURNS, MELVIN P., Superintendent Department of City Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.
- CARPENTER, CHARLES K., Pastor First Methodist Episcopal Church, Oak Park, Chicago, Illinois.
- COLE, J. A., Paterson, New Jersey, Methodist Episcopal Union.
- COLLING, C. W., Toledo Methodist Union, Toledo, Ohio.
- COMAN, F. H., District Superintendent Buffalo District, Genesee Conference, Methodist Episcopal Union of the City of Buffalo, New York.
- CRISSMAN, B. F., Corresponding Secretary of St. Louis (Missouri) City Evangelization Union.
- DIFFENDORFER, R. E., Educational Secretary Board of Foreign Missions and Board of Home Missions and Church Extension of the Methodist Episcopal Church, New York City.
- DORAN, FRANK, District Superintendent St. Paul District, Minnesota Conference, St. Paul, Minnesota.
- ENNIS, DANIEL L., Pastor Appold Methodist Episcopal Church, Baltimore, Maryland, City Missionary and Church Extension Society.
- FLEMING, W. S., Pastor Centenary Methodist Episcopal Church, Chicago, Illinois.
- FLACK, G. K., Pastor Wolley Memorial Methodist Episcopal Church, Chicago, Illinois.
- FARMER, W. B., Indianapolis Methodist Union, Pastor Irvington Methodist Episcopal Church, Indianapolis, Indiana.

- FORSYTH, DAVID D., Corresponding Secretary Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.
- GRATZ, W. E. J., Pastor Central Park Methodist Episcopal Church, St. Paul, Minnesota.
- HALL, ARTHUR W., Pastor Methodist City Missions for Foreign-Speaking Peoples, Pueblo, Colorado.
- HART, WILLIAM J., Utica (New York) Evangelization Union, Pastor Dolgeville Methodist Episcopal Church.
- HAYES, EDWARD, Superintendent Baltimore District, Baltimore Conference, City Missionary and Church Extension Society.
- HELMS, E. J., Pastor Morgan Memorial Methodist Episcopal Church, Boston, Massachusetts.
- HENRY, JOHN R., Pastor Church of All Nations, New York City, New York.
- HIGLEY, ELMER E., Des Moines City Union, Pastor Grace Methodist Episcopal Church, Des Moines, Iowa.
- HODGSON, W. C., District Superintendent Duluth District, Northern Minnesota Conference.
- HOLLINGSHEAD, GEO. G., Evangelization Union of the Jersey City District, Newark Conference, Pastor Saint Paul Methodist Episcopal Church, Jersey City, New Jersey.
- HUBACH, FRED J., Superintendent Elizabeth District, Newark Conference, President Richmond Borough (New York City) Evangelization Union and Elizabeth and Plainfield Union, Plainfield, New Jersey.
- JONES, T. A., Pastor South St. Paul Methodist Episcopal Church, Saint Paul, Minnesota.
- JEANDRON, W. J., Newark District Church Society, Newark Conference.
- KEELER, CORNELL M., Chicago Training School, Chicago, Illinois.
- KEELER, RALPH WELLES, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia, Pennsylvania.
- KOHLSTEDT, E. D., Superintendent Milwaukee District, Wisconsin Conference, Milwaukee City Missionary and Church Extension Society, Milwaukee, Wisconsin.
- LAYTON, W. A., Superintendent Brooklyn and Long Island Church Society, Brooklyn, New York.
- LEVIT, MAURICE E., Wall Street Industrial School and Social Center, Sioux City, Iowa.
- LILICO, J. W., Superintendent City Missions, Duluth, Minnesota.
- LOCKARD, W. S., District Superintendent of the Pittsburgh District, Pittsburgh Conference, Pittsburgh, Pa.
- MARSH, DANIEL L., Superintendent of Methodist Episcopal Church Union of Pittsburgh, Pennsylvania.
- MCCANNON, E. E., Superintendent Toledo District, West Ohio Conference, Toledo, Ohio.

- MUELLER, F. W., Cleveland, Ohio, Society of German Methodism, Superintendent Ohio District, Central German Conference, Cleveland, Ohio.
- MUSSO, SALVATOR, Rochester Church Union, Pastor Italian Church, Rochester, New York.
- NICHOLSON, BISHOP THOMAS, Resident Bishop Chicago Area, Chicago, Illinois.
- NUZUM, W. O., Secretary New Bedford (Massachusetts) Evangelization Union, New Bedford, Massachusetts.
- NEAL, J. ST. CLAIR, Corresponding Secretary Baltimore City Missionary and Church Extension Society, Baltimore, Maryland.
- PACE, C. N., Pastor First Church, Duluth, Minnesota.
- PEARCE, ELMER E., Cleveland Union, Pastor Broadway Methodist Episcopal Church, Cleveland, Ohio.
- PERRY, REV. ENOCH, Milwaukee City Missionary Society (Superintendent), Milwaukee, Wisconsin.
- REIMER, AZARIAH D., Superintendent the Boston Missionary and Church Extension Society of the Methodist Episcopal Church, Boston, Massachusetts.
- SCRIVENER, GEO. G., Providence (Rhode Island) Evangelization Union and New England Southern Conference Home Missionary and Church Extension Society, District Superintendent Norwich District, New England Southern Conference, Norwich, Connecticut.
- SEARCH, GEORGE L., Superintendent Helping Hand Mission, Sioux City, Iowa.
- SECRET, J. S., Superintendent Akron District, Northeast Ohio Conference, Akron, Ohio.
- SLOTHOWER, A. C., Superintendent Des Moines District, Des Moines Conference and President Des Moines Evangelization Union, Des Moines, Iowa.
- SMITH, J. OWEN, Pastor South Des Moines Mission Church, Des Moines, Iowa.
- SMITH, ROY L., Pastor St. Paul's Methodist Episcopal Church, Chicago, Illinois.
- STORMS, ALBERT B., President Baldwin-Wallace College, Berea, Ohio.
- THOMPSON, JOHN, Corresponding Secretary Chicago Home Missionary and Church Extension Society, Chicago, Illinois.
- TRIMBLE, J. B., Superintendent Sioux City District, Northwest Iowa Conference, Sioux City, Iowa.
- VOGEL, GEORGE G., Newark District Church Society, District Superintendent Newark District, Newark Conference, Newark, New Jersey.
- WATCHORN, JOHN, Corresponding Secretary of the Philadelphia City Missionary and Church Extension Society, Philadelphia, Pennsylvania.
- WRIGHT, J. R., Evangelization Union of Jersey City, Hoboken, and Bayonne, Superintendent Jersey City District, Newark Conference, Jersey City, New Jersey.

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CONCERNING YOUR WILL

When should you make your will?

Now, when you are unquestionably in possession of good health and sound judgment! Delays are dangerous! "The day of the Lord cometh like a thief in the night." You ought to be prepared in temporal as well as in spiritual matters.

A Wise Action

By making a will you can carry out your life-long plans to provide for your family and also for Christian activities. You will never have a better time to do it than now.

A Good Attorney

It is not difficult to make a will. Employ a good attorney who will make your will exact in statement and legal in form. Weakness or inaccuracy invites attack.

Correct Wording

Use the following form: "I give and bequeath to the Board of Home Missions and Church Extension of the Methodist Episcopal Church, incorporated by the Legislature of the State of Pennsylvania, the sum of dollars, and the receipt of the Treasurer thereof shall be sufficient discharge to my executors for the same."

BX Methodist Episocpal Church. Council of Cities.
8380 [Meeting] 1st- 1917- Philadelphia.
A25 v. illus. 23cm.

v. 1

1st-7th "Annual meeting."
5th- have also special titles.

1. City churches--Congresses. 2. Church
work--Congresses. 3. Methodist Church--
Missions--Congresses

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